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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLIX

JACKSON, MISS., December 8, 1927

NEW SERIES
VOLUME XXIX No. 49

1. How many educational institutions are owned by Southern Baptists within their Convention territory?
2. What are their total resources?
3. Approximately how many students are in attendance, and what proportion of these students are preparing themselves for the ministry or some other line of definite Christian service?
4. How many Baptist young people are attending the state and private colleges of the South?
5. What is the denomination doing for promoting the religious life of Baptist college students and enlisting them in definite service?
6. What percentage of its college trained ministers, missionaries, and other special workers does the denomination draw from its own colleges and seminaries?

(Answers to this week's questions will be found on page 5.)

Pastor O. O. Green writes that Hazlehurst Church has voted to put The Baptist Record into the church budget and send the paper to everybody in the church.

Sorry to learn that "Daddy Flowers," Superintendent of the Louisiana Baptist Orphanage has had to be treated at the Hospital in New Orleans recently.

In another column we print a communication from Brother Thomas A. Johnson which will be of interest to students of the Southern Baptist Theological Seminary who attended during the years 1894 to 1907.

Brother J. W. Hickerson and wife were with Pastor R. L. Carpenter in a meeting two weeks at Cromwell, Okla. Sixty-nine were added to the church, doubling the membership, and the church was greatly revived; fifty-five baptized. The principal of the public school and his teachers went heartily into the meeting.

The work goes on splendidly in preparing our churches for the canvass for subscriptions to the 1928 program. By the time this is written many churches will have already put on the canvass and secured the subscriptions and cash from their membership. This work began on Sunday, Dec. 4. In every case it should be pushed till it is absolutely finished, that is till every member has been seen and has made a subscription. Don't stop till it is done. Remember what Jesus said to the church at Sardis. "I have found no works of thine perfected (finished) before my God." Recall also the experience of the prophet Elisha, who on his death bed told King Joash to smite the ground with the arrows in token of his victory over Damascus. He smote the ground only three times. "And the man of God was wroth with him and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it." Let's finish this fight gloriously. And we will.

CHRISTMAS

A rosy radiance trembles on the air
Like smiles around a sleeping baby's mouth;
Like summer zephyrs blowing from the south
Faint echoes float as from a distant choir;
The bleat of little lambs I seem to hear
So soft and soul-like through the midnight calm,
A dream? Nay, more; for me a healing balm
These signs and sounds—just like a mother's
prayer.

For now the birthday of our Lord draws nigh
And once again a splendor touches earth,
As when the angel host that sang on high
Proclaimed, to those who watched their lambs,

the Birth
Of that pure Lamb who came His life to give
That in Him we a fuller life might live.

—Samuel Judson Porter.

First Baptist Church,
Washington, D. C.

It was the editor's privilege to be one of the 25 men who visited the Associations and met representatives of the churches for three days the past week in preparation for the State-wide canvass. Each man had three associations. Our good fortune it was to be with the brethren in DeSoto County, Tate County and Panola County. Like Brer Rabbit in the briar patch, "we wuz bred and bo'n dar." We have never seen a finer cooperative spirit, any time, any where. The brethren are going to work and put it over. Some began the first Sunday and others take it up next Sunday. And they stand ready to help one another. It was a joy to see these pastors and laymen and see in their faces a holy purpose, and to hear them express their determination to do all that they can to line up all the people.

The churches at Antioch and Cross Roads in Rankin County on a recent Sunday presented Pastor W. L. Meadows with a beautiful gold watch as a token of their love and appreciation of his services. Christmas came early out there this year.

A Baptist Church has been organized at Pass Christian on the coast with 37 members and the meeting is still in progress at this writing. This is glorious good news for a church has long been needed here, and now the outlook is good. Evangelist D. W. Smith and M. E. Perry are aiding them and they plan to secure a pastor immediately.

Brother J. P. Williams warmed up on the last day of the Convention, of which he was president, and made a red hot law enforcement speech in about ten minutes. He said if the Democrats nominated Al. Smith or anybody opposed to enforcement of the prohibition law, he was ready to take the stump for a dry Republican candidate. And when he does there'll be a cyclone in the pine timber.

Already people's minds are turning to the series of Sunday School lessons for 1928. For the first six months of that year we will study the Gospel of Mark. For the next six months, the Life and Letters of Paul. This is a rich and profitable field of study. The first book on the 1928 lessons to come to our desk is "Snowden's Sunday School Lessons." The author is a Presbyterian minister of Pittsburg. His treatment of the lesson is clearly thought out and succinctly stated. There is no padding to the book, but the points of the lessons are stated clearly, in a way to be grasped and remembered. It is not so large a book as some others and sells for less, \$1.25.

Remember Grenada!

At Grenada, after the report on The Baptist Record was made, the brethren stood and pledged themselves to work for the success of the new plan to put the paper into all the homes of our people. This plan was adopted by the Convention: Any church which puts the paper into at least 90 per cent of the homes can get it for half price. The church becomes the agent of the paper and gets the benefit of the reduction. We appreciate this pledge of cooperation. Many who were not there will be glad to join those who were. The lists are already coming. Assurances from many others that they will come. Let the income on now.

Brother Pastor; Brother and Sister Everybody; see that the paper is put now into your church budget. Or have a Committee to do the work and send in the list. It is \$1.00 to each, provided 90 per cent of the families. Come on!

LLOYD-GEORGE ADDRESSES ENGLISH BAPTISTS
By P. I. Lipsay, Jr.

London, England.—When it was announced in Putney Baptist Church, which we attend, that David Lloyd-George would speak at a Baptist rally in down-town London, my wife and I were anxious to attend to see the celebrated political leader—and to report the event for the Baptist Record. Only six tickets to the meeting were awarded to the Putney congregation, but when we made our wants known the pastor sought and got tickets for us too.

The meeting was held in City Temple. Its object was to begin a campaign for funds for superannuated ministers, the goal having been set at 300,000 pounds sterling. The movement was sponsored by the Baptist Union of the British Isles.

We had little trouble finding the place. Lloyd-George enjoys a wide popularity in England despite his political eclipse. A long line of people were in front of the Temple when we approached long before time for the meeting. We fell in line. Next in line behind us was a group of women who feared they would not get into the house in time to obtain seats. They therefore jostled us along, and one put her fists in my back to push more effectively—unmindful of the serious international complications which such an assault upon an American citizen might induce.

An overflow crowd was on hand to see and hear Lloyd-George. Crowds like Lloyd-George, and the honorable gentleman is what Roosevelt once declared himself, "a practical politician". Any Mississippian knows that the crowd is not only the politician's breath of life; a crowd is his meat—which means victim!

While waiting for the appearance of the former prime minister, the congregation sang what the leader announced as "good old Baptist hymns"—written by Charles Wesley and Isaac Watts.

We came to England full of the reports of the Englishman's aversion to change familiarity. We have made it a habit to speak to them only when spoken to, so we won't startle them. But we ourselves—on the contrary—have been "outraged" a number of times by the Englishman's chatty friendliness. I think my wife is responsible for this; one look at her, and they all get very amiable. So, on the occasion, the gentleman on her left became very sociable and in a few minutes was telling her how he much preferred to sing tenor than bass, and communicating other interesting reminiscences. In the various songs he demonstrated his special gifts.

Lloyd-George's entrance was greeted by vigorous applause. As he—true to type—posed in the pulpit for a flashlight photograph, I noted that his silver hair was thinner than when I saw him in Richmond, Virginia, four years ago. His small figure is doll-like for neatness.

The English Baptists are mighty proud of Lloyd-George. He is one of themselves, a man of their own number, who rose to the leadership of the world's greatest empire in a time of acute world distress. Even if he has at times sacrificed principle for policy, and estranged many of his most powerful supporters, he still is loudly acclaimed wherever he goes, and many cling to the belief that he will return to the premiership.

There was little or nothing remarkable in the little man's address. It is hard to say anything sensational about the plain duty of Christians to care for their ministers who have worn out their lives in service. Yet, whatever the small Welshman said was received with applause; his sly sallies evoked quick laughter. The speaker told some well-known truths with good effect. He also took advantage of the opportunity to make some political remarks.

I doubt if the Southern Baptists would have laughed and applauded if Lloyd-George had made this facetious remark before them, which he made to the English Baptist meeting:

"We Baptists", he said, "are both fundamentalists and evolutionists, and that is rather difficult in these days when bishops are brandishing croziers at each other over the pedigree of man."

But the London meeting thought this was very clever. The people chuckled and exercised the old English habit of shouting "Hear, hear!" which ought to be spelled "Hyuh, hyuh", as it sounds like a Hinds County hill-billy calling his rabbit dogs. But perhaps the English Baptists are wise enough not to take Lloyd-George too seriously. And I am sure Lloyd-George is too wise to have made that comment before the Southern Baptist Convention.

"You have got pensions", said the war premier of Britain, "for those who work for governments and those who work for municipalities. Why should not there be a pension for those who work for the King of kings?"

He said critics had asked why preachers do not save their money for the needs of old age. He believed this to be absurd in view of the fact that the average minister's salary was scarcely equal to one-fourth the cost of keeping an automobile. He referred to current agitation for governmental economy and reduction of the tax burden. He asserted that a committee of ministers' wives, should they be appointed a committee, could work out some startling reductions in government expense.

"For one thing", Lloyd-George declared, "they wouldn't have the government spending millions to teach men how to kill other men."

We came away a little disappointed in Lloyd-George. He is clever, without doubt. But he has aroused in many hearts, as in ours, a serious uncertainty as to his sincerity. But we still felt strongly the deep religious sincerity of the English Baptist folk. In comparison with American Baptists they are poor in material wealth, but out of their poverty they are determined to establish a substantial insurance fund which will be used to make happy the last years of the aged preacher and the preacher's needy widow.

SEMINARY NOTES

Southern Baptist Seminary, Louisville, Ky.

Mrs. W. A. Keel and her young son are visiting Mrs. Keel's people at Mansfield, La., where they will remain until after Christmas. Brother Keel has been doing work for over a year toward his Doctor's degree. He is assistant to Dr. Sampey in the Department of Hebrew, in which he is making a splendid record as a teacher.

The home of Brother and Mrs. A. B. Pierce has been gladdened by the arrival of a daughter, Evelyn Natille, on November 3. Brother Pierce is successfully carrying the work of the second year in the Seminary, and at the same time is preaching to two half-time churches.

Brother W. S. Hardin is holding a meeting at one of his half-time churches near Milton, Ky., this week. Our prayers are that his work there may be a glorious Kingdom labor. Brother Hardin is scheduled to make a journey to Clinton, Miss., in the early part of January to claim for his bride Miss Vergie Turcott of that city.

The deepest sympathy is being expressed for Brother and Mrs. R. L. Lambright because of the death of Mrs. Lambright's brother, M. O. Burford. Mrs. Lambright has gone to Mississippi to attend his funeral.

—Mark Lowry, Reporter.

Can you see our Orphanage now? Is this what Baptists want? Or shall we as Baptists each do our part, send each article that we can spare and place our Orphanage in condition and open our doors to 150 more children? This can be done if we do what the Lord tells us to do.

Mrs. Massey and I place our lives against your money and what you have given. Will you meet us half way? If so, let's join hands and launch forward.

—B. E. Massey,
Supt. Miss. Baptist Orphanage.

BAPTISTS AND BAYONETS IN RUMANIA
Everett Gill, European Representative

What would you think of a session of the Southern Baptist Convention where soldiers with bayonets at their belt and rifles in their hands sat on guard on the platform along with Dr. Truett and the other officers of the Convention? That is what happened a few days ago at Lupeni, Rumania, in the annual meeting of the Rumanian Baptist Union.

The Executive Committee had obtained permission from the Minister of the Interior to hold their annual convention at the above-named place. Everything was clearly understood. But, when the hundreds of the Baptist delegates from all over the land assembled and opened their meeting they were confronted by officials of the Rumanian army who demanded what they were doing there and why they had not asked the permission of the military authorities. Prof. John Socaciu, formerly of our Louisville Seminary, and others of those present of the Executive Committee, stood up for their rights with courage and tact, under the Ministerial order. Finally, they were permitted to proceed. But, the military authorities in order to show their contempt for the Baptists and to insult them sent to each session two soldiers in full panoply, with muskets and bayonets who sat up on the platform along with the officials of the Convention. There was nothing to do but swallow the insult and go forward with the Lord's business.

The meetings were, notwithstanding, full of interest and enthusiasm. They boldly told of their persecutions in the presence of the army officers. One incident recorded was that of the beating unto blood, in public, of a Baptist sister by a pastor of the Orthodox church. It was the Orthodox Greek Church that was so honored at the recent Lausanne Conference on Faith and Order. The various evangelical representatives seemed highly pleased that these Orthodox prelates deigned to meet with them.

It was remarkable to note how our Bucarest Seminary has so quickly begun to show its influence on the general work in Rumania. The Baptist movement is rapidly coming under the leadership of the younger men. They are, as a rule, humble and aggressive and rapidly taking a place of great usefulness.

The Seminary at Bucarest has opened this year with twenty-six men, with six University students who act as tutors, and nine young women. The latter occupy a part of the newly erected James Memorial Building which is not fully completed. We hope to be able to find the small sum wherewith to finish it next spring. It will be our Rumanian "House Beautiful", having a maximum capacity for fifty young women. We confidently expect great things of this new phase of our educational work in Rumania.

In spite of petty persecutions, the work goes forward. The new government shows itself more favorable to the Baptists in an administrative way. But the prospects are that the present parliament will omit the Baptists from the list of recognized cults and subject to the mercy of the local police and clergy. That is, the Baptists will not enjoy the freedom they had under Hungary and Russia, though the Rumanian government gave its solemn word to give to the newly acquired territories full and complete religious liberty. Under Hungarian law the Baptists were a recognized cult with full freedom.

But, the day will come when in this mediaeval land a man or group may worship God without governmental interference.

The prospects are that I shall be able to make an encouraging statistical report of the Rumanian work at the end of the current year.

Bucarest, Rumania.

T. L. Holcomb helped W. H. McKenzie in a meeting at McKenzie, Texas, in which 35 were added to the church.

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"SOME FACTS ABOUT THE ORPHANAGE"

There are a great many facts in regard to the conditions in the Baptist Orphanage, forced to be so because of insufficient funds, which Baptists have never realized. It would be folly for any institution of our kind to go in debt because our appropriation is not sufficient to even pay our debts. However, there isn't any reason for us to be forced to think of going in debt with as many Baptists and with as many articles that Baptists have that they are not using that could be of service to us. Will you now let me carry your vision through the Baptist Orphanage?

We first enter Carter Hall and into a ward. We have beds, most of them with old and worn mattresses, some with sheets too small to cover them, a little dresser, dilapidated in one end, not a chair in the ward, not a chiffonier or place to hang the clothes, not a shade to a window, not a picture on the wall, wall soiled for need of paint.

Let us now enter the third floor, which is vacant, room for 100 more children but not a penny to buy furnishings and yet Baptists all over the state with nice beds in the attics, dressers and sometimes chiffoniers in an outhouse, shades being destroyed and pictures being broken.

Now let me carry you to Jennings Hall. Forty-six grown girls, plaster falling off several yards wide because of age, many rooms without shades, no chairs nor chiffoniers nor closets in the rooms, clothing simply hanging around in places outside of their rooms, no pictures on the walls, floors rough and worn, all bedsteads of the old type, little posts and shabby looking.

Go with me now to the boys' building. Large wards with nothing but beds within, walls bare, windows without shades, nothing to cheer and comfort them.

Go with me now to the Nursery, the best equipped building on the place; 2,200 garments, enough to last five years, with scarcely a change for our older children in the other buildings. Two large vacant wards, in here we see no shades, no pictures on the walls, walls dingy and need painting.

Go with me now to the dining room. Just received funds to put this building in shape, walls freshly painted, and striped to please the eye, white table linen on each table, china plates and barrel glasses with napkins at each side, sterilizer in the kitchen that each dish and article goes through steam and boiling water three times a day, a stove almost worn out but no funds to replace, a large ice box but air holes so large that 200 pounds of ice melts within thirty-six hours.

Go with me now to the dairy barn. A nice herd of cattle with practically no place to shelter and protect them.

Why the above conditions? Because Baptists have only given enough to feed and clothe and not enough to equip.

A BUSINESS MAN'S OPINION

Recently Mr. O. B. Webb, assistant to the president of the Texas and Pacific Railway Company, visited Southern Baptist Sanatorium at El Paso, and in a letter to the superintendent, made the following statements:

Both Mrs. Webb and I were greatly pleased with what we found on our recent little visit. It is a great work you are doing there, under God; and could be made a greater one if our people could only see the opportunity the Sanatorium offers for doing real abiding, God-honoring charity, and furnish the funds to enlarge its operations—particularly its free work.

Praying the continued blessing of our God upon you in that great work of mercy and healing, and assuring you of my own earnest desire to help.

It looks like this will soon be a Friendless world, as according to the federal bureau the Friends (Primitive) in 1916 had sixty members in the United States, they now have 25.

THE CHURCH MUSIC TRAINING SCHOOL

I. E. Reynolds

For a long time the writer has felt that some kind of a church program of an educational nature should be put on, which would be helpful in advancing the cause of church music, both in standards and in rendition. Practically nothing is being done by the local church in the interest of its music as compared with what is being done by the other departments of the church work, in spite of the fact that it is one of the most vital parts of every phase of its life and work.

In smaller towns and school districts the singing school has been and is now much in evidence; however, as a rule, though sacred music is used almost entirely in these schools, they are not run with the idea of helping church music. Their interest is largely a commercial one. These schools are often conducted by persons who make no profession of Christianity at all and prove it by their conduct. Usually the methods employed and standards of music used are low. There are some of these singing school teachers, however, who have religion, education, and refinement, hence their schools are conducted on a very high plane, but they are the exception. One has only to visit the churches where the average singing school has dominated the musical life of the community to realize the truth of the above statements. Many churches are suffering for a lack of that which will aid them in developing their music and at the same time build it around the various church services.

The larger churches in towns and cities are not faced so much with the problem of the singing school, but have some other problems which greatly handicap their musical programs; for instance, indifference and neglect on the part of the pastor and church, and inefficient musical leadership. For several years the writer has been suggesting that training schools could be held somewhat after the order of Sunday School and B. Y. P. U. training schools, to be run for a week, ten days, or two weeks, to be held in the evenings, the time to be divided between classes, lectures, and musical programs, in whatever way those conducting them may deem best. The conditions and circumstances in various churches are not the same; therefore, the hours and subjects treated would have to be arranged accordingly.

I have had the great pleasure of working in two training schools recently in two of the best churches of the Southwest, and in each of them great interest was manifested by the pastor, choir director, accompanist, members of the choir and of the church as a whole, more than two hundred being enrolled in the classes and attending the lectures in each school. The discussions in the classes and lectures covered every phase of church music, and in addition demonstration work was given in choir and congregational music, including standard hymns, gospel songs, anthems, and accompaniment work, including pipe organ and piano. I am happy to say that both of these churches were so well pleased that they are arranging to make these schools annual affairs and are planning to enlarge their programs for next year.

It will be noticed that no mention has been made of theoretical or technical study courses. This is because very little along this line could be accomplished in such a short time, also because these subjects are taught in nearly all of our public schools, hence there is a greater need for the practical side, such as methods, means, and inspiration. If, however, other courses are desired, they can be included.

In order that the reader may get a clear idea of the program in mind, an outline is given below, which may be followed by those wishing to put on a Music Training School.

Church Music Training School
Beginning Monday evening,
running through Friday evening.

6:00 p.m. Class period.

1. The choir—For those especially interested in choir work.

Textbook—"The Church Choir Manual" by Reynolds.

2. Piano or organ—Gospel song and hymn playing, also special accompaniment work.

3. Practical church music—a course which deals with every phase of church music. For pastors, song leaders, accompanists, and all others interested in church music.

Textbook—"Manual of Practical Church Music" by Reynolds.

4. Conducting—For choir directors, song leaders in the church, Sunday School and young people's meetings.

7:00 p.m. Class period.

This may be the same as that outlined at the 6 o'clock period, or new subjects, or two of the subjects may be had at the first class period, the others coming at the 7 o'clock period, whichever is most convenient and practical.

8:00 p.m. Inspirational hour.

1. Choir work, congregational singing, or musical program, whichever seems to be most helpful.

2. Address on some practical line of music work in connection with the church.

9:00 p.m. Benediction.

These schools may be under the direction of local or visiting musicians. In either case, these directors should be well-trained musicians from a theoretical, technical and practical standpoint, having at heart an interest in a better church music program. Try it Out in Your Church and Note the Results.

If a more euphonious title is desired, "Church Music Festival Week" may be substituted for "Church Music Training School".

THE SPIRIT OF SACRIFICE

L. G. Cleverdon

The spirit of sacrifice is at the heart of Christianity. This was demonstrated yesterday (November 22) in the student body of the Baptist Bible Institute. Mr. I. Valdivia, a ministerial student in the institution, from Gorbea, Chile, the son of the first Chilean Baptist minister, had undergone an operation which was followed by several severe hemorrhages. His condition became so critical that it was necessary for a blood transfusion. As soon as this was made known to his fellow students more than a score volunteered their blood, and from the expressions of many members of the student body scores of others would have done the same if it had been necessary. The surgeons at the hospital selected from the number three young men for this purpose—Mr. James A. Stewart, a ministerial student from the Irish Baptist College, Dublin, Ireland; Mr. Odinno Chiochino, a ministerial student from the Baptist Church, Rome, Italy, and Mr. Jesse McKenly, from Charleston, West Virginia. These willingly and gladly submitted to the transfusion. It is singular to note that in the veins of the Chilean student there was mingled the blood from representatives of four nations, Chile, Ireland, Italy and America.

As a result of the sacrificial spirit of the students of the Baptist Bible Institute and the efficiency of the surgeons and nurses at the Southern Baptist Hospital, Brother Valdivia is slowly recovering.

Brother J. W. Kitchens is very busy and so is very happy. He is pastor of five churches in Winston County and one in Scott. He says truly that some of the best people in the world are in our country churches; and that the time is ripe for grouping the churches and organizing them for work.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD
BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LINSEY, EDITOR

SUBSCRIPTION: \$1.00 a year, payable in advance.
Entered as second-class matter April 4, 1919, at the Post
Office at Jackson, Mississippi, under the Act of
October 3, 1911.

RENEW PROMPTLY: Please send in your renewal promptly
and give your old address as well as the new when writing
us for a change. If you do not send in your renewal your
name will be dropped from the list.
Obituary notices, whether direct or in the form of resolutions
of 100 words, and marriage notices of 25 words, inserted
free. All over these amounts will cost one cent a word
which accompany the notice.

First Church, Greenville, has voted to put The
Baptist Record into the church budget and send
it to every home at the new special rate of \$1.00
each per annum. They are making fine progress
in every way in spite of the floods.

Brother J. A. Hufstader and wife were greet-
ed with a "shower" with 84 varieties (that beats
Heinz) when he began his pastorate at Independence.
He preaches to Mt. Zion, Mt. Manna and
Hickory Grove. We do not know any rural church
where a bigger crowd can be gotten together.

You remember the Sunday School Conference
held in Memphis the early part of this year. Then,
you will want to go to the one in Greenville, S. C.,
Jan. 17-20. They expect 3000 people to be there
from all over the South. If you didn't go last
time, there is all the more reason you should go
this time.

Mississippi Woman's College at Hattiesburg
stood second among all Baptist schools of the
South in the number of students who had received
awards for passing examinations in the Sunday
School Training Course of the Board in
Nashville. The only one ahead of them was
Union University of Jackson, Tenn.

Dr. R. B. Gunter met the ministerial students
in their prayermeeting last Friday night and
initiated them into the mystery of making and
raising a budget in their churches for the denom-
inational program. They are taking their work
seriously and their churches will be in the battle
line for the coming of the Kingdom.

Pastor J. E. Chapman says The Baptist Record
goes into nearly 100 per cent of the homes of his
churches, Strong Hope, Bethel and Pearl Valley,
and that any pastor who fails to do this now will
miss a great opportunity. It is impossible that
it should ever be easier. He says it is much
easier now to get them to adopt the denomina-
tional budget.

When we showed to one of the students in Mis-
sissippi College the opposition of his church
for the 1928 program which was \$86.47, he said:
"I am not going to show them those figures. I
am going to ask them to raise \$300.00, and I be-
lieve they will do it." That is the stuff that good
pastors are made of.

One family of Prentiss told the Baptist
farmers of Prentiss County that they would give
20 tons of fertilizer to be distributed among them,
to every one enough for one acre of cotton if they
would plant that acre for the Lord in 1928. That
is more than a ton to every church in the county.
The proposition will doubtless be taken up. These
fine Christian men all give a tenth of their per-
sonal incomes to the Lord, and also tithe the prof-
its on the business in which they are engaged.

At Parkway Church, Jackson, about fifty have
been added to the church during the meeting in
which Pastor J. P. Harrington is being assisted
by Dr. Farr and the work is not finished.

Brother L. S. Cole preached in a meeting in
his own church at Marks, in which a goodly num-
ber were added to the church. The singing was
conducted by J. Fred Scholfield of Atlanta.

Dr. M. T. Andrews has been pastor of First
Church, Texarkana, Texas, for four years. His
people take a pleasure in telling him and others
how much they love him and how helpful he has
been to them.

Dr. H. C. Weyman has resigned as president of
William Jewel College, Baptist, of Missouri. The
school seems to have had a succession of mis-
fortunes, but with a strong Baptist constituency,
it will continue in the victor's class.

J. W. Gray has accepted the call to Smyrna
and New Zion in Copiah County and begins his
work forthwith. Brother Gray was pastor in this
part of the state a few years ago and has re-
cently been in the Fort Worth Seminary.

His many friends are made sad by the going of
Mr. Julius S. Berry of Booneville, a promi-
nent attorney and active layman in the church.
He was one of several sons of the late Rev. J. S.
Berry, all of whom have honored their father and
mother by good lives and service. Mr. Berry
was an alumnus of Mississippi College and taught
there for a short time after his graduation. He
was taken away before he had reached his full
growth in usefulness.

We "happened along" at Blue Mountain Sun-
day morning before sunrise when there was ice
scattered around. While in the Pullman we heard
the cheery voices of a multitude of girls, who
had come down to the train to honor their presi-
dent, Dr. L. T. Lowrey, who was returning from
Jacksonville, Fla., where he had attended the
Southern Association of Colleges, and had se-
cured the admission of Blue Mountain College on
the standardized list. Everybody was happy.
And as the train passed on we saw the new build-
ings in process of construction on the College
campus, and our heart swelled with pride and
gratitude.

The stench of the "companionate marriage" has
been in the secular papers for about two weeks.
The chief parties at interest seem to have en-
joyed the bad advertising they received. It de-
velops that the girl in this case was herself born
out of wedlock, that her father and mother lived
together without any sort of marriage and then
afterwards were married and adopted their own
child to hide their shame. This is the sort of
substitute for marriage that is now being paraded
before the public and recommended by eminent
men who have renounced the authority of the
Bible and have been given over to a degenerate
moral ideal. It is enough to make a whole genera-
tion blush that the world must listen to this
sort of stuff from "social workers".

The brethren of Union County Association were
disappointed in getting their 1928 program under
way last week. But nothing daunted they took
it up this week. Every first Monday they have a
County-wide Baptist Pastors' Conference, held in
New Albany. And this was a good time and
place to get together and for the editor to meet
them. So they came and brought some of the
laymen from their churches. They laid out their
plans for the canvass and increased the size of
the figures that had been suggested to them as
a quota. The missionary fires were kindled afresh
and organization for securing subscriptions from
all the folks in all the churches was set up. We
were glad we had a chance to be with them and
see things start off.

WHAT IS PREACHING?

There is quite a diversity of opinion as to what
constitutes good preaching. But that is not what
we are talking about. What is Preaching? What
is the thing, or what are the things which are
necessary to preaching, without which it isn't
preaching?

There are two ways of answering. You may
be thinking of the content of the message; or
may think of the method of presenting it. How
would it fit to say that the content of the mes-
sage is Christian truth, that is the truth about
Jesus; or the truth which he himself brought and
revealed to men? This seems to be the meaning
of the word which Paul uses in writing to the
Corinthians when he says, "It pleased God by
the foolishness of preaching to save them that
believe. Preaching in that sentence is not the
thing that the preacher does, but the message
that he brings. It is "the thing preached." It
is called "foolishness" because to human reason
it seems utterly inadequate to accomplish the
desired results. The Greeks ridiculed the mes-
sage. To them the worship of a Crucified Jesus
or salvation through him was the extreme of fol-
ly. But to us it is the power of God and the wis-
dom of God.

But it is not primarily about the content of the
message that we are now thinking. It is the me-
thod of conveying the message. There are peo-
ple, preachers especially, who think that there is
no such thing as preaching unless one assembles
a congregation, stands behind a "sacred desk",
lifts up a sonorous, not to say sanctimonious,
voice and makes an impassioned and oratorical
appeal to the multitude.

That may be preaching; or it may not. Cer-
tainly it is not the only way to preach. And equally
it was not the common way of preaching among
the early ministers of Jesus. Nowadays you
hear people speak of "preaching the gospel", or
quote the verse about the "foolishness of preach-
ing" in contrast with the work of a Sunday School
teacher or the work of a soul winner in dealing
with people one by one. We ought to get this out
of our heads. There is much better preaching
done often by an humble soul who directs another
in private to faith in Christ than by the man who
gets up in the pulpit and hollers.

There is quite a deal of mistaken conception of
preaching on the part of "preachers" who re-
serve all they have to say about Jesus till they
get in the pulpit on Sunday morning or night.
It was not meant that we should save all our
preaching for Sunday. Jesus never had a "pul-
pit." He "sat down" and taught the people in
the simplest sort of fashion. Paul reasoned with
the people that he met in the market place in
Athens; and he had to take them one by one, for
there were no congregations ready to his hand
everywhere he went. There never has been any
better preaching than Jesus did to Nicodemus alone;
and to the Samaritan woman at Jacobs well.
Don't get it into your head that you have
to wait till Sunday to preach; any more than you
have to wait till Saturday night to take a bath.
We will miss many a good opportunity to preach
if we wait till a congregation assembles, or till
some big church calls us.

Pastor C. S. Henderson, of Greenville, has just
been awarded the degree of Doctor of Theology
by the University of Dubuque, Iowa. This is not
an honorary degree, but conferred for work done
four summer terms in post graduate study. Dr.
Henderson is an alumnus of Mercer University,
and of the Louisville Seminary. The World War
deprived him of the opportunity to do this work
in Louisville, and so he has availed himself of
the opportunity to do this work in summer "va-
cations." He has already greatly endeared him-
self to the people of Greenville and is leading
his church happily. May our Father's favor
abound in him and in them.

Thursday, December 8, 1927

ANSWERS TO "DO YOU KNOW?"

1. 112.
2. The property of these schools is reported at \$38,890,086, and the endowment at \$18,854,721, making the total assets \$57,744,087.
3. The total attendance approximates 40,000, about 17,000 of the students being men and 23,000 women. Of the men, one out of every five is a candidate for the ministry, while one out of every seven students, men and women, is preparing for definite Christian service in some form.
4. 68,000.
5. The Inter-Board Commission on Student Religious Activities, with headquarters at Memphis, is the Southern Baptist Convention agency which is promoting a Southwide program for the development of the religious life of Baptist students, and their enlistment while at college in membership in local churches and denominational service. This work is being reinforced by many of the state mission boards through the employment of state student secretaries at some of the larger institutions.
6. Over 95 per cent.

Moody Bible Institute celebrates founders day Feb. 5-9. Speakers will include Drs. James M. Gray, Bishop F. D. Leete, W. H. Rogers and Rev. John MacBeath of London.

Pastor H. R. Holcomb of Mansfield, La., writes: Will you let me say through your good paper that our sixth annual Victorious Life Conference will be held January 29th-February 5th, 1928. All preachers invited, and all who attend entertained free for the week. It is a conference for teaching and preaching. Dr. T. L. Holcomb, Sherman, Texas, will be the preacher.

Those who attended past conferences testify that it is one of the high weeks of the year. Just drop me a card saying that you will come and we will do the rest.

Sunday was a happy day with the editor. By an all night trip on the railroad we reached Ripley about sunrise to be greeted by Pastor C. S. Wales. A man who can't preach much ought to preach oftener so as to learn how. So we made a short talk at Sunday School, preached at eleven o'clock, and at Shady Grove in the afternoon, again at Ripley at night and spoke to the young folks of the public school Sunday morning. We are glad to believe that the 1928 program is being taken seriously by those people and that they will do better than ever before. It is good to be a Mississippi Baptist now.

I met a man recently who boasted at length that he was descended from this, that and the other. Finally I cut him off and asked, "Why don't you ascend for a change?" Off he went again, "My ancestors, thus and so," so I stopped him again and said, "Never mind what your ancestors did—be an ancestor yourself."

S. Parkes Cadman.

All of us rejoice that Blue Mountain College was admitted to membership in the Southern Association of Colleges at its recent session in Jacksonville, Fla. All that was lacking for full standardization a year ago was the necessary buildings. These are now being provided and will be ready for occupancy next year. All three of our Baptist Senior Colleges in Mississippi are now standardized as four year colleges. Clarke College and Hillman also are Junior Colleges. Whitworth College was recently admitted to membership in the Southern Association as a Junior College. Carson and Newman, one of the Baptist Colleges in Tennessee, was also admitted as a standard four year college.

Convention Board Department

R. B. Gunter, Corresponding Secretary

A RECORD GROWTH FROM 1827 TO 1927

From 1827 to 1837 there were in Mississippi 9 district associations composing the State Convention, 122 churches, 136 baptisms, 48 ministers, 4,287 members, contributions for all purposes \$1,105.22.

The next decade, 1837 to 1847, there were 18 associations, 379 churches, 1860 baptisms, 206 ministers, 21,854 members, contributions \$19,315.10.

The next decade, 1847 to 1857 there were 21 associations, 192 ministers, \$19,079.00 contributions.

The fourth decade, 1857 to 1867, there were 11 associations, 32 churches, 61 State missionaries, contributions \$1,300.00, 10,000 baptisms, 16,750 members. No State Convention meetings from '61 to '65.

The fifth decade, 1867 to 1877, there were 28 associations, 742 churches, 43,965 members, 11,225 baptisms, contributions \$11,072.20. This does not include gifts to colleges and orphanages.

The sixth decade, 1877 to 1887, there were 41 associations, 962 churches, 443 ministers, 156 missionaries, 68,693 members, \$199,364.74 contributed. This amount includes gifts to colleges. There were 17,276 baptisms.

The seventh decade, 1887 to 1897, there were 1714 churches, 625 white Pastors, and 1025 negro preachers, 37,000 white baptisms and 63,000 negroes, 125,000 white members, negroes 450,000, 52 associations, missionaries 74, pastors homes 36, Indian preachers 7, Indian membership 395, contributions \$1,092,807.19.

The eighth decade, 1897 to 1907, there were 1562 churches, 56 associations, ministers 757, church membership 109,236, baptisms 69,000, pastors homes 66, contributions \$2,527,009.14.

The ninth decade, 1907 to 1917, churches 1517, associations 61, baptisms 72,809, total membership 118,652, contributions \$5,959,320.18.

The tenth decade, 1917 to 1927, churches 1644, associations 77, membership 224,779, missions and benevolences \$425,797.42; 1927 local work \$1,824,911.75; total \$2,250,709.17. This is for one year 1927 and not for ten years as given above.

ENCOURAGEMENT FOR THE FUTURE

A glance at the above figures should certainly inspire our people for greater undertakings in the future. The financial objective of \$450,000.00 for 1928 can easily be subscribed in half a day's time if every pastor in the State will only prayerfully lead his people with a courageous spirit. Already some churches in making their subscriptions for 1928 have increased 1000 per cent. Some which have heretofore been doing reasonably well have increased 100 percent. Several liberal contributions have doubled their contributions for 1928.

The secret of success for this campaign lies first in the increase which present contributors should make, and in the second place in reaching every church and every member. We must get the finishing habit. We must realize that a contribution from the last man will not only help the Cause in contributions, but will help in moral support and will help the individual religiously. It is the purpose of those in charge of the campaign not to let up in the least until every church in the state shall have had the campaign presented explicitly. We shall, however, make greater progress and insure greater success if we work fast. The winning spirit should seize the churches throughout the State.

Let us not underestimate minor details. The

people should have full information. The organizations should be continued to a finality and then when the canvassing begins it should be done most thoroughly. If churches have not already received the tract, "Ask Me Another", please write for them at once. We have had 60,000 copies printed and will have others printed if needed. We must win.

Representatives from the Board office have met with practically every District Associational Organization during the past week. They will meet with the remainder within the next few days. We are urging the churches to make prompt reports to the Associational Organizers, showing the amounts pledged, and then ask that the Associational Organizers shall report to the Board office. When reports come in, plans will be perfected for reaching the unenlisted churches. We hope no church and no individual will say NO to this worthy appeal. No solicitor should be satisfied with NO. No individual member of the Church of Christ should ever allow himself to say NO.

Pastor C. S. Wales of Ripley in appealing to his people to take a worthy part in the 1928 program told them he expected to give twice as much next year to the denominational program as he did this year. And he has already been going far beyond the tenth.

When brother Byrd showed the brethren who represented Prentiss County Association what their association had been apportioned for 1928, they raised the figure by \$500.00. The truth of it is that the figures are so low that in most cases we ought to be ashamed to mention them. But they represent an advance of at least one-third over our last year's figures.

In Canada where prohibition obtained for a few years, the government now sells the liquor, and the bootlegger is still as active as ever. Here is what B. H. Spencer, Director of Canadian Prohibition Bureau, says about it:

"That politicians have been bought has been proved by the sworn testimony adduced before a governmental commission, charged with investigating smuggling. The evidence was that brewers and distillers had contributed enormous sums to the campaign funds of both political parties, and to the Moderation League, the dummy organization the liquor interests had set up to camouflage their own activities, with the result that the bootlegger has not been put out of business, but the quantity of alcoholic liquors supplied to the people has been enormously increased."

S. S. BANNERS

The Elementary Department of the Baptist Sunday School Board is offering three banners to be awarded at the Southern Baptist Sunday School Conference, Greenville, S. C., January 17-20, 1928.

One is for attendance—to be awarded to the largest total delegation of officers and teachers from the four elementary departments of any church outside of Greenville.

Another will be given to the state having the largest total number of Standard Elementary Departments (Cradle Roll, Beginner, Primary, Junior) for the year 1927.

A third will be given to the state having reported the largest number of Standard Junior Classes for the year 1927.

Lillian S. Forbes.

AN APPRECIATION

After more than a score of years of noble, efficient, Christ-like service, Bro. J. R. Carter has retired from the office of Superintendent of the Mississippi Baptist Orphanage.

I was President of the Board of Trustees of the Orphanage when Bro. Carter was made Superintendent, and I suppose that I, more than any other man, was responsible for his selection. More and more each year have I been convinced that he was God's man for the place.

I am pleased to say, too, that in all these twenty and two years, I have never heard a single member of the denomination express a doubt about his being "the right man in the right position". He seems to have had everybody's confidence and approval.

Bro. Carter was reared in poverty in the home of a widowed Christian mother. He was trained to industry, economy and honesty. He was also taught the duty of loving God and his fellow-men; to "trust in the Lord and do good".

He was educated at Mississippi College, where he economized closely, worked, studied and behaved just as he had been taught to do at home.

He sought earnestly to inculcate all these fine virtues into the children at the Orphanage.

Bro. Carter managed the finances of the institution with astonishing economy. He goes out without a blot or a question mark on any part or any feature of his record. He has the confidence, the gratitude and the love of all the brotherhood. "Well done good and faithful servant."

But Bro. Carter did not go out alone. Mrs. Ida Flowers Carter, his faithful wife and ever-ready and efficient helper, deserves equal praise and shares with her honored husband the unqualified confidence and love of her denomination. In a very true sense she is "the mother of the Orphanage". Wise, loving, self-sacrificing, devoted, she has for a quarter of a century rendered inestimable service to the little ones who have been committed to her care. "Give her the fruit of her hands; and let her own works praise her in the gate." "She hath done what she could."

Bro. Carter has gone out with deep love for the Orphanage and with the kindest feelings toward the trustees and the denomination. He went out wholly of his own accord and for reasons which he thought made his retirement necessary.

And not the least service, it seems, that he did for the Orphanage, was in the selection of his successor in office. With the approval of the trustees, he selected and trained Bro. Massey as his successor. Bro. Massey seems to be admirably adapted to the position, and I feel that again we have God's man for Superintendent of our Orphanage.

Thank God for His providential care over this institution which stands for pure religion and undefiled before Him.

—W. T. Lowrey.

SOME IMPRESSIONS OF THE BAPTIST GENERAL CONVENTION OF TEXAS

E. V. May, Brownfield, Texas.

The writer had the privilege, for the first time, of attending and sharing in, the General Convention of Texas Baptists, which met at Wichita Falls, Nov. 16-19. This was in many respects, the greatest State Convention I ever attended. Few, if any of our State Conventions, ever have five thousand people in attendance upon its sessions. But this was true several times during the recent Texas Convention.

I must confess that I went to the convention with some misgivings and fears. From reports which had come from non-cooperating Baptists, I had expected to find factions, and divisions in the Convention, which would hinder the progress of the work. But to my utter amazement and joy, I found the finest spirit of cooperation, fellow-

ship, and love prevailing throughout the entire session.

Texas Baptists are a great people, in number almost a half million. In spite of forces working to the contrary, they are cooperating in a great way. During the past year about \$1,500,000 was given to state and south-wide causes and institutions; and about 20,000 conversions have been reported. There are nine colleges and universities belonging to and supported by Texas Baptists. While there is a large indebtedness on some of these schools, it is comparatively small in contrast to the worth to the Cause of Christ, and to the ability of Texas Baptists. The Conquest Campaign, which was waged in the early months of the year, resulted in \$1,100,000 in cash and pledges. Of this amount, more than \$760,000 has been received, and much more will be collected during the month of December. This is to be applied on the debts on our Boards and Institutions.

The Baptists of this state have heavy responsibilities resting on their shoulders. But as is always true, these responsibilities, have brought our people together in more intimate fellowship. We are conscious that we are engaged in a great warfare against the forces of sin; and this interest in a common cause has welded us together as nothing else could. Dr. George W. Truett aptly expressed this spirit of fellowship in the words of Jesus; "One is your Master, and all ye are brethren." Baptists can, and do cooperate in a great way under the leadership of our great Master.

Then, too, there is a fine spirit of love and confidence prevailing among our people; which was very pronounced during the entire Convention. Through the press, grave charges of heresy and disloyalty, have been made against some of our leaders and institutions during recent years. These charges have sought to bring dissension and strife into the ranks,—and has been effective in some sections,—but on the whole, it has failed. Our people are backing their leaders, and standing by their institutions, and all together, we are going forward. The first session of the Convention at Wichita Falls was given to the reading and discussion of some resolutions, confirming our faith in and cooperation with men and schools which have suffered most from insidious attacks; and discrediting the charges made against them, as well as those making the charges, in no uncertain terms. After ample time and opportunity had been given for full and free discussion from every angle, for and against the resolutions, (the opposition having been given the kindest consideration and advantage) the vote was taken just before midnight; and of the two or three thousand people present, half or more of which were messengers, there was just ONE opposing vote. Every other matter presented during the convention passed with equal unanimity.

With such a spirit prevailing, the future of the Lord's work among Texas Baptists is bright. Those of us who were present, with one accord, pledged our selves to one another and to the Lord, that from this time forth we will give ourselves with greater consecration and devoted service to the tasks that are before us, as our Master leads us on. For truly, "one is our Master, and all we are brethren."

Miss Jennie McCrea, daughter of Dr. and Mrs. McCrea, our missionaries to China now on furlough, underwent an operation for appendicitis last week in Hattiesburg, and is making fine progress toward recovery. Brother McCrea was prevented from attending the Grenada Convention on account of his own illness, but is better now and expects to be soon in the field for foreign missions.

Pastor M. L. Wood of Crystal City, Texas welcomed 12 into his church in a meeting in which he was assisted by H. L. Spencer.

DREAM ROADS

In dreams I walked Judean roads,
And climbed a hill toward Bethlehem.
I followed far a radiant star.
I saw its light, that wonder night
That ushered in the Advent dawn.

I heard an Angel chorus sing
The anthem message from the sky.
"Hozanna sang, glad tidings rang"
"The story old", thru ages told,
Of "Peace on earth, good will to men".

I saw a shepherd with his flock.
And, "wondering", he the message caught.
He kept his sheep, from by-paths steep,
That none might stray on hill-side way,
As he made haste towards Bethlehem.

And I was with the "Wise Men" three,
I saw them worship, homage pay.
I stood so near, with vision clear,
I saw the "Son", the "promised One"
And God on earth was glorified.

In after years, I walked with Him
Along the shores of Galilee,
Beside the sea, I heard His plea,
"Come, follow me", "for I am He
Who came my Father's works to do".

I saw a woman on a road,
A "scarlet" one, in sin and shame.
And men would stone, the woman lone,
He did not chide, nor pity hide,
But mercy gave to even her.

I saw Him heal the sick, the blind
And wake to life the sleeping dead.
I saw the peace from pain surcease
And men made whole, with cleansed soul.
And then I knew that He was Love.

And did I wake from dreams like those
How could I walk life's rugged way,
With none beside, no one to tide
O'er river deep, and path-way steep.
But with Him near, I need not fear.

I'll walk my road, calm and serene.
—I. M. Spencer, 936 Union Street,
Jackson, Miss.

ANNOUNCEMENT:

The Relief and Annuity Board of the Southern Baptist Convention wishes to announce to the Brotherhood, through the Denominational Press, the appointment of Reverend A. G. Moseley, D. D., of Orrville, Alabama, to serve as General Field Representative of the Board. Dr. Moseley began his service in this connection on November 1st, 1927. He will press the work of securing conditional gifts on a life annuity basis and of inducing friends of Ministerial Relief to remember this work in their wills.

Dr. Moseley represented the Board recently at the Alabama and Tennessee Conventions and was well received. He will represent us at the Florida Convention in December and will be available in connection with his regular field work for addresses and conferences before pastors and laymen and in meetings of the W. M. U., wherever his services may be needed.

Dr. Moseley has had wide experience in general denominational work. He taught several years at Cumberland College, Williamsburg, Ky.; served as Field Representative for the Southern Baptist Theological Seminary; was organizer of Dodd College Campaign in Louisiana and has served with great effectiveness in other special ways in several states. He is an excellent preacher and teacher and will undoubtedly bring the greatly important work of the Relief and Annuity Board closer to the hearts of Southern Baptists. In this connection, Dr. Moseley will carry on in full harmony with the co-operative program.

We bespeak for him the sympathetic co-operation of the Brotherhood.

Thos. J. Watts, Cor. Sec'y.

"A MODERN MIRACLE AT CANA"

Ernest O. Sellers.

Leaving "Blue Galilee" we rapidly climbed the hills for five or six miles until, from a lake elevation of over 600 feet below the sea, we had attained to a height of several hundred feet above sea level and our last view of Galilee, nestling down among the hills, was about as impressive as when first we glimpsed it reflecting the shadows of the setting sun.

It is only about twenty five miles from Tiberius to Nazareth, but every foot of the distance is interesting. Particularly, however, do we remember Cana of Galilee where the "water blushed at the command of its Lord."

A church has been erected, dating from the fourth century, on the traditional site of the house wherein was "a marriage in Cana"; the location is said to have been made by the wife of the first Christian Emperor, Constantine. Be that as it may a more recent miracle took place in this same Cana.

In 1914 Dr. J. A. Rowland, of Richmond, Va., was visiting this church and while so doing left his Bible in the carriage outside. Returning he found the Bible had been stolen. Some weeks later a Mohammedan, finding the stolen Bible nothing he could read or cared for, gave it to a twelve year old daughter of the only Christian family in the community. There was no address in the book only an inscription telling of its having been presented to Dr. Rowland, by a Virginia Sunday school. Writing to him care of that school and offering to return the Bible was the beginning of a correspondence and a friendship.

Dr. Rowland, learned of the financial condition of the family, the persecution and trials of war days and the anxiety of this girl to gain an education. He became sponsor for the necessary expenses and ultimately she completed her work at the American Protestant University of Beyrouth, being the first Palestinian woman to graduate from that school.

Returning to Cana this young woman taught school, then became a High School principal and this year has accepted the position as head of a Mohammedan High School for girls in the city of Jerusalem enrolling over 300 girls. Her sister and brother and a cousin are now getting their education. How true it is that "His ways are past finding out," —A Mohammedan thief, a stolen Bible, a trained worker and earnest Christian witness, all from a most unlikely, mud walled little village, seemingly full of beggars.

In Nazareth, like all tourists, we visited Mary's Fountain, the Church of Annunciation, Joseph's Carpenter Shop and, late in the afternoon, ascended the high hill at the north and west edge of the village where we had presented to us one of the most remarkable historical and panoramic views to be seen anywhere on earth.

Yonder to the west we see the sun glistening upon the Mediterranean with Mt. Carmel, scene of Elijah's triumph; nearby around to the north snow-capped Mt. Hermon, and slightly to the east, lonely Mt. Tabor; while far in the east we can see the mountains beyond the Jordan valley.

To the southeast is the "Mountain of Precipitation," over which it is alleged they sought to cast the Master. Beyond is the Plain of Esdraelon site of six world conflicts and yet to witness Armageddon. Nestling among these hills one can see Cana, Endor and Nain, each with its vivid history while at our feet is the village wherein Jesus spent His "hidden years."

Long time we spent there while this panorama was being indelibly photographed on our brains and our hearts throbbed as we recalled and meditated upon the thrilling events in which the "Carpenter's Son" participated in these places or perchance as He rested on this same hill-top viewing these same sights, meditating upon His Kingdom or in communion with His Father and ours.

It is experiences like unto these that make Palestine such a great blessing to the Christian pilgrim.

Budget Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability."

THE RELATION OF CHURCH FINANCES TO THE LIFE AND CHARACTER OF BAPTISTS HERE AND HEREAFTER

"Where thy treasure is, there will thy heart be also", (Matt. 6:19-20).

(Continued)

We have already in connection with this subject said three things: I. Whether Baptists will be more interested in worldly things than in heavenly things depends largely upon the plan we have for financing our churches; II. The number of rewards Baptists will receive in heaven will depend largely upon the plan we have for financing our churches; III. The amount of money Baptists put into Kingdom work depends largely upon the plan we have for financing our churches. We now continue the discussion.

IV. THE OPINION BAPTISTS HAVE OF THE CHURCH DEPENDS LARGELY UPON THE PLAN WE HAVE FOR FINANCING OUR CHURCHES.

1. Our present plan is leading men to think that the Sunday School is more important than the church.

It is our purpose to offer some suggestions as to how we can best sell God's entire program to Baptists. Before we can offer the suggestions, however, it will be necessary to call attention to some fundamental principles underlying the present plan for financing our churches and the effect our present plan is having on the life and character of Baptists.

(1) Imagine a very foolish thing.

I can, perhaps, enable you to see more clearly the first principle I mentioned by asking you to imagine a very foolish thing. Imagine that you have a son three years of age. Imagine that son coming to you, asking you for money with which to buy a pair of pants. Suppose you should say, "All right, son, here are \$5.00. Take this \$2.50 and pay for the right leg, and take that \$2.50 and pay for the left leg of the pants." Suppose every father and mother should do every boy the same way every time they need a pair of trousers. Suppose the boys, when paying for the pants, would at times forget to say what part they were paying for, and the merchant would ask whether they were paying for the right leg or the left leg, or both. As certain as every father and mother and merchant should do every boy that way, the boys would, by the time they were eight years of age, begin to look upon the legs as being the most important part of pants. By the time they were twelve years of age, they would doubtless be contented, should they get a pair of pants legs, even though someone tried to tell them there were other parts more important than the legs. We could not blame the boys for such an attitude towards trousers if they had never in all their life been asked, advised or expected to pay for any other part but the legs.

(2) Imagine another thing equally as foolish and more harmful.

Imagine your three year old son and daughter coming to you, asking for money to pay to the church. Suppose when they asked for the money you should say, "All right, here is a dime. Take this nickel and pay for the teaching part of the church, and take that nickel and pay for the training part of the church." Suppose every father and mother should do every child the same way every time they wanted money for the church. Suppose if when the children got to church they should at times forget to designate what the money was for, and the pastor, or teacher, should ask whether it was for the Sunday School or B. Y. P. U. As certain as every father and mother and church officer should do every child that way,

the children would, by the time they were eight years of age, begin to look upon the Sunday School and B. Y. P. U. as being the most important parts of the church. By the time they were twelve years of age, they would doubtless be contented with attending the Sunday School and B. Y. P. U. though someone should tell them the preaching services were the most important.

2. Many people today seem to think the Sunday School is more important than the church.

Thousands of boys and girls go to Sunday School, but when it is over they go home instead of remaining for the preaching service. Many parents send their children to Sunday School, with instructions to come home as soon as it is over. WHY IS THIS TRUE? My opinion is that through the plan for financing our churches we have been through the years unpurposefully and unconsciously training our boys and girls to think more highly of the Sunday School than of the church and her work. The parents and church officers have been teaching them from babyhood to pay for the support of the Sunday School. They have been giving them credit on their grades for doing so, and grading them off if they did not do so, yet they often allow the children to grow into young manhood and womanhood without even expecting them to support the church and her work. With such a plan of finances, what can we expect other than that the little fellows will grow up with the idea that the biggest and most important thing about the church is the Sunday School?

3. Any plan that leads men to think more highly of some other institution than the church is unscriptural.

When any people, for any reason, put anything before the church, the bride of Christ, they will have the disfavor of God the Father and of His Son, Jesus Christ. If our present plan for financing our churches is leading men to think more highly of the Sunday School than the church, then certainly God is displeased with the plan. If God does not favor the plan, it cannot be a scriptural plan. If the plan for financing our churches is not scriptural, then one of the greatest problems before us today is to discover God's plan for financing His church so that even in the matter of finances we can honor God's Word and His Son, and lead a lost world to Christ.

(To be continued)

ECHOES FROM THE FIELD CONCERNING THE 1928 COOPERATIVE PROGRAM

With but a few exceptions, meetings were held last week in every Association in the State. Every report we have received from the meetings has been most encouraging. In some places the weather was threatening, and in other places it was raining, but the people came in goodly numbers. In every association we have heard from, the people heartily endorsed the organization set up by the State Convention. They also approved of the plan the Convention adopted for allocating the funds. We have heard no complaint, but everybody seems willing to cooperate in making the 1928 Cooperative Program a success.

The Layman Company is now putting out its Tithing Pamphlets in four-page Bulletin form, printed on two inside pages only, other two pages blank, for local material. The cost will give a saving of at least \$5 per week to any pastor who uses four-page bulletins in his Sunday services. A good opportunity for five or ten weeks of tithe education without expense or special distribution. Twenty subjects to choose from. Sample set, 15 cents. Prices 40 cents per 100; \$3.00 per 1,000.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

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 MISS. M. M. LACKEY, Treasurer, Jackson

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Wedding Bells

Not only Christmas Bells, but Wedding Bells will shortly be ringing in our W. M. U. Office and everybody connected with same is supremely happy.

Our much beloved and very efficient Field Worker, Miss Mayme Slaughter will be married on December 21st to Dr. Harry Paul Clause, who holds the chair of Bible in the University of Alabama at Tuscaloosa.

It is needless to say anything here to the dear women over the State about our beloved Mayme. Wherever she has been she has left behind her scores of friends. Her deep consecration and her unusual grasp of our W. M. U. aims and purposes has made her a most welcome speaker on all programs. Certainly we shall miss her, but how greatly do we rejoice for her, for we feel that we have cause for rejoicing.

We consider Dr. Clause in every way worthy of our Mayme and we think that is the finest compliment that can be paid him. He hails from Missouri; is a graduate of William Jewell College and also of the Southern Baptist Theological Seminary where he took his Doctorate last session.

Congratulations are in order.

The State W. M. U. Executive Board is called for December 13, 1927. We are hoping for a full attendance. The Meeting is of course of vast importance, since Plans for the coming year will be discussed. We ask that earnest prayer will be made for this Meeting by the sisters over the State.

Called Home

Word comes from our Miss Mallory that dear Mrs. Nimmo was called to her eternal Home on November 14th.

To you who love your ROYAL SERVICE, you may not have known Mrs. Nimmo personally, but there never came an issue from the press in which there was not to each reader a very special message from her warm loving heart. The Literature Department seems to some of us as belonging especially to her. She never grew weary of working for and through it. As Senior Editor of ROYAL SERVICE she made herself best known. Since 1890 she has been intimately associated with W. M. U. Work.

We know with her it is Everlasting rest and peace. But we shall miss her.

Our Miss Taylor taught a mission study class at Clarke Memorial College recently with splendid results. Sixty-five young women took the written examination and made fine grades. It was a privilege and pleasure to look over the papers. The book used was "Only a Missionary".

We are beginning on the Page today such a beautiful mission story from far off Africa. It is written by Mrs. H. P. McCormick, whom Brookhaven and Lincoln County Association claim as their very own; but she belongs to all of us. And her precious son, who has an important part in the story, belongs to us also. The remaining five chapters will follow weekly.

Do You Need a Foreign Mission Book for Your Class?

Miss M. M. Lackey,
 Jackson, Miss.

Dear Miss Lackey:

To meet the need in some of the states for a cheap mission study book in simple form, the Educational Department is making a special price on "Glimpses of Missionary Life." We are offering 10 copies for \$1.50. This is a bargain for classes who have not used the book.

We are wondering if you could let your women know about the offer through the W. M. U. page in your state paper.

Another real bargain that is being offered is 10 "Missionary Messages" by Dr. Love for \$2.00.

Any advertisements that you can give these "Specials" will be appreciated.

Sincerely yours,

—Educational Department,
 Foreign Mission Board,
 By Mary M. Hunter.

Olanrele's Neighbors

(Part 1)

Would you like to visit this morning with Iya Olanrele? (E'ya Aw-lan ra-la). Well it is Saturday so we may start early before the sun is burning hot for we must walk after we leave the onemain road, and wind our way in and out along the little foot paths that form a network between the compounds.

We must tie our little bag of medicines and picture-cards on teh back of our bicycles for we shall have need of them as you shall see. The excitement begins as soon as we reach the edge of the town for here the people have gathered for their morning work. Some are washing clothes, vegetables or meat, others are scouring calabashes with sand and some getting drinking water. As soon as we are in sight they begin shouting from all sides, Er. kaw-bo; Aw-lan ra-la n-kaw? A-la-fi-a ka da bi? Er ba wa ki o. (Pronunciation, not spelling). And we must answer, Oh, Oh, Oh, or repeat the salutation as the case may demand. "What are they saying?" you ask. Oh, just wait a minute and let's get off and walk. I am so out of breath from answering salutations I can't ride up the hill.

Well you see little William Pendleton McCormick is quite famous in Iwo because he is the only white child who has ever lived here. Every one knows him and they have given him his name, Olanrele which means, "Honor returns home". All these salutations are in his honor. His mother is only famous because she is his mother, for in Yoruba Land a mother is seldom called by her own name but is mother of so and so. Therefore Olanrele's mother is, Iya Olanrele.

As we reach the market place we see women sitting on mats by the side of the road with trays or calabashes full of wares to sell. One has salt, another beads. There is one with pepper and onions and look at the one with the large tray. It seems as though she has simply gone to the trash pile and picked up things at random, for there are old leaves, dried berries, pieces of rock, bones, feathers, bird's heads, besides snakes, skeletons and skins. This is the native drug

store. The mothers come here to get medicines for their children when they are sick. And the reason that we started out this morning with our little bag is to save these precious little black babies, who must drink cups and cups of tea made of these horrid things and in many instances die not because of its sickness but because of the harmful things its mother gives it to drink. You see the Yoruba mother loves her child very much and even when it is not sick at all she thinks she must give it medicine to keep it from being so for that is the way her mother and her grandmother and her great-grandmother did and even though nine of her sisters and brothers may have died when they were quite small, she still does that because she doesn't know any other way to do and she is so anxious to save her baby. Isn't it fortunate that we happened along just as a mother came up to buy medicine for her baby?

We salute the woman and ask how she is and how her baby is. You notice she says all are well and have peace. But this is just their custom. They will never say that they are sick or unhappy when you ask them the first time. One must talk to them awhile and perhaps as in this case, will find that the baby on her back is very sick. We ask the baby's name and then ask to see it and discover that the poor little thing is nearly starved to death, when probably the only trouble was its teeth. You see when the baby began to fret and cry and refuse to eat the mother began giving it first one kind of native medicine and then another and got it so sick it could not eat. And now she wants to buy another kind of medicine to give it. But fortunately the mother consents to bring the baby over to the dispensary and probably with proper feeding and treatment it will be able to return home in a short time well and strong.

Did you notice the trinkets on the baby? Each one has a special meaning. The large glass beads fitting closely about the neck are for decoration. The leather cord with the five or six little leather bags attached to it is another kind of native medicine. Each one is to ward off a particular disease or enemy. The bead bracelets around each arm are for ornamentation but the iron ones on the wrists are to make the baby fat and strong. The six strings of beads about the waist are the child's clothes but the heavy iron anklets with bangles are supposed to ward off evil spirits. You see the poor little baby can lift neither hands nor feet with those heavy things on them. But when the mother comes to the dispensary we shall talk to her very gently and explain that these things cannot help her baby but are rather hurting it. And that the only evil spirit we need fear is Satan who enters our hearts and makes our thoughts ugly and selfish and our words unkind and hurtful to others and our deeds evil and selfish, and makes us like himself, instead of like Jesus who is pure and good and kind and true.

We have just started on our trip and must stop, but if you like we shall finish it another time, for there are so many things to see in your mission station in Iwo.

Rev. Herbert Haywood has located as pastor at Tularosa, N. M.

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

B. Y. P. U. NOTES The Adult B. Y. P. U.

Some one has said that there can be no such thing as an Adult BYPU, but that it just what some body said. It is like the lawyer that told the negro that they could not put him in jail for the offence he had committed and the negro said "yassar boss, but dey is done it" and so the fact that there are a number of churches that have already organized the Adult union and have proved their worth proves that it can be done. WELL to tell the truth we should have a place in our Training department for every member of the church just as we have a place for every member in our teaching department. We have as many Christians that have graduated in the knowledge of the Bible as we have of those who have graduated from the school of practical usefulness as church members. The Adult union will do several things of outstanding note—It will give the church a fully graded training department; It will dignify the organization and thus solve some problems that some churches have; It will give the older people who have hitherto had none a chance to train for service; It will "sell" the work to the entire church; It will come nearer than anything else to training and enlisting the church as a whole in STEWARDSHIP AND MISSIONS. One member of an adult union testified recently that until he became a member of the union he did not believe much in missions, but that his study of our denominational work through the BYPU had made him a thorough going MISSIONARY Baptist. The Adult B. Y. P. U. uses the regular BYPU Quarterly for its lesson material.

Gloster Has BYPU Training School
During the week of November 20-25 the members of the three B. Y. P. U.'s of Gloster came together each evening for two hours and studied the three BYPU Manuals. Mrs. Toller taught the Juniors, Miss Durscherl the Intermediates and Mr. Wilds the Seniors. Good interest was shown all through the week even though it was Thanksgiving week and several ball games played etc., were on for the week. Brother Cox the pastor is thoroughly interested in his young people and is doing all he can to make the BYPU's real training services of the church, the young people are rallying to his leadership in a splendid way. It was a good week. Between classes each evening the General Week Assembly was demonstrated.

The BYPU's of Davis Memorial Give Thanksgiving Program

An interesting program combined with social was engaged in by more

than 200 BYPUers at Davis Memorial church. The program was thoroughly spiritual as well as the social. On this occasion all of our 8 A-1 BYPU's cooperated. An interesting talk was made by our pastor, and among other numbers some songs by the Orphanage Glee Club who constitute a part of our membership. The BYPU work at our church is going nicely, everyone seems to be interested and anxious to work which fact makes the Director and leaders work the harder to find something for each one to do. Our new pastor and wife as was our former pastor are 100 per cent for us and we are for him just as strong. We have 208 members and have adopted for our Study Course goal for 1928, 350 awards, we gave 330 this year.

Intermediate BYPU of Coldwater Church Neshoba County Reports Progress

For the last month the Intermediate BYPU of Coldwater church Neshoba county has W. O. Q. Programs, that means "Programs With Out Quarterly". They use the Quarterly all right to get their lessons from but do not use them in the meeting. One of the mottoes they have adopted is "Say my friend have you seen 2 Timothy 2:15? 1 Thes. 5:22 tells you exactly what to do." On Thanksgiving day they sent flowers to all the sick and shut-ins in the community. We are glad to have this fine report sent in by Miss Lorraine Ross, Co. Sec'y of the union.

Juniors of Fellowship Church Lauderdale County Interested in Missions.

Miss Ileen Trussell, Secretary of the Junior BYPU of Fellowship church in Lauderdale county sends us a money-order for \$4.00 with the following instructions; "The members of the Junior BYPU are sending four dollars (\$4.00) to be used for mission work as you see fit." The money was sent to our Baptist headquarters at Jackson with request that it be used in the cooperative program so that each object would receive a part of it. This is a fine spirit manifested on the part of these Juniors.

Now is the Time

Now is the time to order your literature for next quarter. Order it this week without fail so that you will have the quarterlies for your program planning meeting before the last Sunday in December. And when you order remember to order several copies of the BYPU Magazine. AND ANOTHER THING, do not let "Not having your Business meeting with written reports from each officer, keep you from being Standard or A-1 this quarter."

BOOK NOTES

Orders for any books reviewed should be sent with remittance to the publisher, or to The Baptist Book Store, Jackson, Miss.

O. Olin Green, A.B., Th.M.
Hazlehurst, Miss.

"O, then, the bliss of blisses, to be freed
From all the wants by which the world is driven;
With liberty and endless time to read
The libraries of heaven!"

"Lord, I Believe" by Robert G. Lee.
George H. Doran Company, New York. 183 pages, \$1.50 net.

This is an admirable book. No finer collection of sermon-addresses has been issued from the press in recent times. The author's convictions as to the genuineness of miracles are set forth in forceful argument and in beautiful language. Dr. Lee believes that God is sovereign in his universe and, therefore, is not a Being shut up within the prison-house of his own laws. The author's knowledge of scientific subjects is amazing; and he clearly shows that there is nothing in science so far to disprove miracles. Every Bible student in the land should possess this volume.

Christian Worship and Its Future by G. A. Johnston Ross. The Abingdon Press, New York. 110 pages, \$1.00.

This book consists of five lectures delivered at the Ohio Wesleyan University. The author presents many phases of Christian worship which ministers and churchmen need to think about. In his opinion the time has come for a new appraisement of these things. While we are not ready to go as far as does the author, there is unquestionably much in our modern worship that is dull, uninteresting, insipid, and even repulsive; these should be eliminated and a more orderly, dignified, and spiritual service insisted upon. Ministers of all faiths will profit by the reading of this thoughtful book.

America's Future Religion by Joseph A. Vance, D.D., LL.D. Revell, New York. 160 pages, \$1.25.

"Whither are we tending?" This is the question the author attempts to answer, and to point out some result's which he believes will follow. He deals with American Protestantism, Catholicism and Judaism and points out the strength and weakness of each of these faiths. When we see "that nearly fifty per cent of our population appears to be out of touch with the church life of today" we need to think seriously as to the cause. The book presents an intelligent study of present-day conditions with many helpful suggestions as to how to make things better.

The Art of the Netherland Galleries by David C. Perver. L. C. Page & Company, Boston. 372 pages, forty-seven illustrations, \$3.75.

This, or any other book in the series; "Art Galleries of Europe" will make an ideal holiday gift. In the

Netherland galleries one does not find those sickening, repulsive pictures which reflect the false piety and sham that Catholicism inspires in its artists. The Dutch artists do not strive so much for beauty as for reality. The stolid, stern character of the people is reflected in their Art. The love scenes that portray the life of the people; home, cattle, sheep, horses, men, boats, windmills, and groups of people. They know how to dramatize the common-place and excite interest and emotion. This like other volumes in the series, is a marvel of beauty in appearance and contents.

Christ in the Poetry of To-day by Martha Foote Crow. The Woman's Press, New York. Bound in leather, \$2.00.

Here is the holiday gift for the difficult person about whom you have been troubling your brain. The book is an anthology—a real garland of flowers—gathered from our American poets, and is very skillfully arranged by the compiler so as to cover the entire life of our Lord. There are poems of all kinds—some legendary, some lyrical, some robust and strong, some deeply spiritual. Such a book will not only aid in the appreciation of poetry but will impart strength and inspiration to the spiritual life of the reader.

Book Notes 2.

Present Tense Salvation by Evangelist John W. Ham. Bible Institute Colportage Association, Chicago. Cloth, \$1.35 net.

These fourteen sermons from this well-known evangelist are of a very high order, and represent the type of preaching that has always been fruitful in revival efforts. These messages are characterized by sound exegesis, apt illustrations, epigrammatic statements, convincing logic, and evangelistic fervor. They furnish excellent models for preachers, and for all who would be successful in winning souls for their Master.

The Prophets of the Old Testament by A. R. Gordon, Litt. D., D.D. George H. Doran Company, New York. \$2.00.

This is one of the very best books on the Prophets. The author not only gives an historical background of the prophets, but devotes much time to the character of the prophets themselves, as well as to the content of their messages. However, they are more than historical characters: they are the poets, the preachers, the statesmen, the leaders of the times in which they lived. The author frequently allows the prophet to speak for himself and gives in excellent translation the poetic form which greatly adds to the force of the prophetic message. Students of the Old Testament will greatly enjoy this excellent work.

Doran's Ministers' Manual by Rev. G. B. F. Hallock, D.D. 680 pages, \$2.00 net.

This great volume contains much valuable material and many practical hints for the busy minister. This wise preacher will know how to use this book without destroying his own individuality. It is not intended to be a substitute for original thinking.

(Continued on page 12)

GOD A REFUGE FOR US, Ps. 62:8
(By An Old Minister)

All men are by nature in an unprotected condition. They are exposed to dangers of a physical, moral and spiritual nature—dangers for time and eternity. The only sure Refuge for anyone is God.

God is a Refuge for us as the mother bird is a refuge for her young. "Because of His loving kindness, the children of men put their trust under the shadow of His wings." He gives comfort and protection, as it is said: "He shall cover thee with His feathers, and under His wings shalt thou come to trust". As the little bairns find warmth and comfort from being covered under the feathers of the mother bird, and also protection from his over-shading wings, so it is the exalted privilege of everyone to take refuge under the shadow of His wings. The Master was grieved because the people of Jerusalem refused to accept this comfort and protection, when He said: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and yet would not!"

God is a Refuge for us in the sense of being a Habitation. David said: "Be Thou my strong Habitation, whereunto I may continually resort". A habitation is a home, and there is no sweeter place of refuge than one's home.

"Mid pleasures and palaces, though we may roam,
Be it ever so humble, there's no place like home.

A charm from the skies seems to hallow us there,
Which, seek through the world, is ne'er met with elsewhere.
Let others delight 'mid new pleasures to roam,
But give me, Oh! give me the pleasures of home."

As the earthly home is a place of refuge, to which we may continually resort, that we may partake of food and shelter and find needed rest, and enjoy the association of loved ones, so God is our strong Habitation, in whom we may be constantly supplied with spiritual comfort and be delivered from the things that would do us spiritual harm.

It is said that during the early ministry of C. H. Spurgeon, the Asiatic cholera broke out in London. He gave himself to the task of visiting the sick, burying the dead and administering comfort to the stricken people. One day, while returning home from this work of mercy, he felt that he was taking the dread disease, and that a little more work and weeping would lay him low among the rest. At the time of his greatest discouragement, he saw pasted on a shop window the following: "Because thou hast made the Lord which is thy refuge, even the Most High thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling".

It seemed to him almost like an audible voice spoken out of the Heavens. His forebodings were banished, he was girded with new strength and

filled with new courage; and sure enough no evil befell him, and no plague came nigh his dwelling. Our earthly habitations are subject to storms, floods, fire, earthquakes, decay, etc., but God is a strong Habitation, to whom we may continually resort as long as life lasts.

God is a Refuge for us in the sense of being a Fortress. "Thou hast given commandment to save me because thou art my Rock and my Fortress." It is said that Gibraltar, the great English fortress, has miles of passageways and hundreds of chambers cut in the solid rock. An immense water tank containing millions of gallons of the purest water, vast stores of provisions and munitions of war, sufficient to supply the garrison for a long period of time; a great searchlight that would reveal an enemy's ships miles away on the darkest night. So, God is our Rock and our Fortress. In Him are treasured up an inexhaustible supply of the water of life, of the provisions of grace and munitions for our spiritual warfare. The great searchlight of His all-seeing eye is ever watching out for the enemies of His people. Truly, God is a Fortress, a hiding place, a Refuge for His people.

It is said that Charles Wesley sat at an open window, burdened about the spiritual condition of the people, when a little bird, pursued by a hungry hawk, flew in at the window and nestled in his bosom. This incident suggested to him the writing of the hymn:

"Jesus, lover of my soul; let me to Thy bosom fly".

Toplady is said to have taken refuge from a storm in the cleft of a huge rock, and soon afterwards wrote,

"Rock of Ages, cleft for me; let me hide myself in Thee".

When a traveler, Humboldt, witnessed an earthquake in South America, there was terror and confusion upon every hand. He looked towards the forests, and the trees were being uprooted and tossed about like wisps of straw; he looked toward the city and the buildings were falling to pieces; he looked toward the mountains, thinking he would find stability there, but they were reeling to and fro like drunken men; he looked toward the ocean, and, lo! the water had fled away and the ships were rocking on the sand. Being at his wits end, he looked up, and, behold! the heavens were calm; not a ripple disturbed the placid bosom of the sky. And then he called to mind the words of Divine inspiration:

"...God is our refuge and strength, a very present help in trouble. Therefore, will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." (Psalms 46:1-3.)

"The eternal God is thy refuge, and underneath are the everlasting arms." (Deut. 33:27.)

A GREAT DAY AT THE HOME OF REVEREND AND MRS. D. W. MOULDER

On Thanksgiving day there was a reunion at the home of Reverend and Mrs. D. W. Moulder, to celebrate Mrs. Moulder's 58th, and Reverend Moulder's 60th birthday. The first thing on the program was singing "Old time songs", led by J. S. Moulder, R. T. Moulder and Joe Walker. After singing about thirty minutes Reverend C. S. Thornton was asked to lead in prayer. After prayer, Reverend D. W. Moulder was asked to give a ten minute welcome address. He welcomed his children, grandchildren, brothers, sisters, relatives, neighbors, church members and friends. He also gave a brief history of his old home, saying that his father gave every child he had a home, and he was the only one that was living on the same land that his father gave him, this making his 39th year. All the children were born in this old home except the first one.

Reverend C. S. Thornton responded to the welcome address, after which Brother E. C. Crawford preached an excellent sermon, asking Reverend and Mrs. Moulder to stand and everybody give them a hearty hand-shake. Senator J. C. Bell was asked to dismiss the morning service. Then we went and spread our dinner on a long table that was built for that purpose. This table did not fail in its purpose, for it was loaded from one end to the other, and everybody enjoyed a good dinner. After dinner we met for worship again. After singing about thirty minutes the old and new songs, I was asked to lead in prayer. After prayer Senator J. C. Bell was asked to give a brief history of Reverend and Mrs. Moulder's life work.

Senator Bell knows his business in a task like this. It was estimated there were about a thousand people there. The nine churches my father is trying to pastor sent representatives except one, and this one might have sent someone, but if they were there I did not get to see them.

Many were like the Good Samaritan, they could not be satisfied with just coming, they had to bring them some money or presents, all the way from five cents to \$28.00. We estimated at a low estimation which was \$185.00, with \$10.00 or \$15.00 more to come in yet. Indeed it was a great day and everybody went away happy. We give God the glory.

—C. S. Moulder,
Newton, Miss.

DO YOU BELIEVE IN UNCONDITIONAL ELECTION?

In response to the claim of some that Baptists (Missionary Baptists I mean) do not believe in Unconditional Election I have been doing some investigating. I am adopting this means of investigating further. Below I give what I presume will be accepted as a fair statement of the doctrine of Unconditional Election. I am urging every person who

reads these lines to write me if he can subscribe to this statement. This means laymen as well as preachers. It will suffice if you will just cut out this article, write "Yes" or "No" across the face of it, and mail it to T. P. Simmons, Fordsville, Ky. Please do it NOW. The statement which I now give is from Pastor J. W. Lee, Batesville, Miss.

"I believe that God foreordained before the foundation of the world that he would save certain individuals, and that he foreordained all the means necessary to bring about their salvation on his terms. Men and women are not elected because they repent and believe, but they repent and believe because they are elected."

Obligingly and fraternally yours by Amazing Grace,

T. P. Simmons.

"ORPHANAGE SIGNAL"
A Word to Baptists About Their Boxes

Large numbers of boxes are received with names rubbed out, tags torn off and no cards inside stating who sent them; many boxes gave names of churches and individuals, but did not state location. It is impossible to send cards to these. Have patience with us: have several thousands of cards to send out. If your church, organization, or name does not appear on the list, drop us a card; shall be glad to acknowledge receipt of what you sent. This is a greater problem than you can imagine.

Baptists were never more responsive to the Orphanage call than this year. Our only needs at present are as follows: Slips, knickers and sweaters for girls from twelve to eighteen years of age; beds complete, dressers, chifforobes, pictures, and shades for wards.

Thanking you for what you have done, and will appreciate anything that you will send us.

—B. E. Massey,
Supt. Baptist Orphanage.

A QUEER APOLOGY

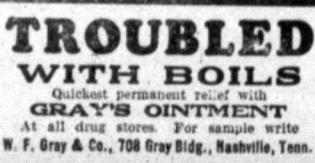
The teacher, turning around, found two small sisters fighting.

Teacher: "Now, Vera, kiss Jessie and apologize for hitting her."

Vera kisses her.

Teacher: "Now apologize."

Vera (after a silence): "I'm sorry I had to kiss you."—Youth's Companion.



The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home
Read The Baptist Record to Your Children

Woman's Influence
(By An Old Minister)

Note by the Old Minister: The original of the following was written about fifty-five years ago, when he was a youth about nineteen years old. It is now re-written by him for publication.

Human life is said to resemble an arch that extends from the cradle to the grave. Infancy merges into childhood, childhood into youth, youth into manhood; then comes the meridian of life, then decline, old age and death. And it is a fact which the history of every civilized nation proves, that woman wields an influence over an individual from birth until death—from the cradle to the grave.

Who receives the first faint smile of the infant? Who catches the first dove-like "coo" that is uttered by its little tongue but the proud, fond and smiling mother? During the sunny years of childhood, to whom does the little one go with all its little troubles and disappointments, but to its indulgent and sympathizing mother? And during the golden years of youth, when the world allures him to take part in its follies, its vices and its frivolities, what but the earnest admonition, the timely counsel and the gentle influence of that pious mother woos him back from the paths of sin, and replaces his footsteps in the way of virtue? And then, when he acquires the stature of a full-grown man, and goes out from 'neath the parental roof into the broad, unfriendly world, he, like Adam of old, experiences a feeling of loneliness—he longs for a help-meet; for someone to share with him the joys and sorrows, the pleasures and sufferings of life. He looks around among the fair daughters of his community for that one; and when he discovers his "spirit's mate"; when he finds the one upon whom he can center the most ardent affections of his soul, he determines to woo and win her if he can. And during the blissful hours of courtship, who, but that lovely maiden constitutes the larger portion of his thoughts by day and of his dreams by night? When he is in her presence and she bestows upon him those bewitching smiles, those gentle looks, those loving words, what a thrill of happiness inexpressible must fill his very soul?

Then when they are united in the holy bonds of matrimony, he builds his home "where the Southern sunbeams fall", and adorns it with all the beauties of nature and of art, to gratify the taste of her who has left a happy home and the care of loving parents for a new and untried life. With manly daring he contrives grand schemes for the accumulation of wealth, in order to meet the every wish of her who has left all for him. Friends crowd around, wealth flows

in, and all goes joyously and happily on.

But let adversity come; let poverty overtake him. Where now are the friends who were wont to crowd around him? All gone! Even his boon companions forsake him. All desert him, save one, who, like the tender tendrils of the creeping vine that entwines itself around the stooping and decaying oak, clings the more closely to him in the hour of adversity. Behold the weary step, the languid, downcast look, she goes to him in the silent hours of twilight and whispers words of consolation and encouragement. "Be strong", she tells him; "for that All-wise and Beneficent Being, who sustains the sparrow in the air, will also sustain us, who are the noblest creatures of His hand". Animated by the noble courage and cheering words of his wife, he exclaims: "I'll stem the storm, I'll be a man; come life, come death, come weal, come woe, I'll do my duty". Thus encouraged, he sets out with manly heart and steady step to re-ascend the ladder of fortune.

Again the scene is changed. That stalwart frame now lies prostrate on a bed of affliction, wracked with pain and scorched with fever. The loving wife moves with gentle footfall around his couch; she holds the cooling draught to his parched lips; with soft and gentle touch she smooths back the straying curl that plays upon his burning brow; she watches his every symptom, attends his every want and endeavors with all her might to alleviate his sufferings. Even when the physician gives him up, she still "hopes against hope", clings to him and strives to restore him to life and health.

"Oh, woman; in hours of ease, uncertain, coy, and hard to please And wavering as the shade by the light quivering aspen made, When pain and anguish wring the brow, a ministering angel thou."

The cold, clammy sweat stands thick upon his care-worn brow; the chilling tide of death flows in through the gate of life; an angel hovers around his couch to waft his spirit to mansions of rest; the grief stricken wife bends over him to whisper words of comfort to him. "Be strong"; again she tells him, "for though it is our sad lot to part, yet I know we shall meet again in that land where parting is unknown", for He who hath trodden the dark valley of the shadow of death before thee hath promised that Because He lives, ye shall live also. Receiving such words of comfort from her who has for long years past been the pole-star of his existence, he is the better enabled to disengage his thoughts, inclinations and affections

from earthly things, and to place them on things "not made with hands, eternal in the Heavens".

What a firm friend! What an angel of mercy! She encourages him in despondency, soothes him in sickness, supports the weary head till the last breath is drawn, till the spirit wings its flight to God, who gave it. She follows his body to its last resting place, and when her hands can do no more for him, she waters his grave with her tears and cherishes his memory in her heart.

The great Irish bard seems to have had a high conception of woman's influence. After enumerating the various gifts of Nature to her different creatures, he says:

"Then what, O, woman; what for thee
Was left in Nature's treasury?
She gave thee beauty, mightier far
Than all the pomps and power of
war;
Nor steel, nor fire itself, hath pow-
er,
Like woman in her conquering hour.
Be thou but fair, mankind adore
thee;
Smile, and a world is weak before
thee."

BIRTHDAY CELEBRATION AND FAMILY REUNION

On Thanksgiving Day, Nov. 24, 1927, at our home there was a celebration of my sixtieth birthday and a family reunion and Thanksgiving service.

After everything was arranged, I was called for two funerals that day, Bro. Reuben Myers of Line Creek. I asked them to have the funeral services at 9:00 o'clock so I could get back home by 11:00 o'clock, and I preached the funeral and got home in time. The other was to bury Miss Nola Cantiberry at Sardis. I asked them to wait until 3:00 o'clock in the evening so I could be with the folks part of the time, but one of her children could not get there till next morning. So we buried her next morning. When I got home I found hundreds of people there, and others still coming. There was singing of old songs in the sacred harp when I got there. Bro. C. S. Thornton led in prayer. I then made the welcome address. Bro. C. S. Thornton responded in an address. We then had a sermon by Bro. E. C. Crawford that was appropriate and fine. We then had dinner. We had prepared a long table in front of our house, and the folks began to bring their boxes. They filled the table from one end to the other. We made a large wash pot full of coffee. There was a lot of dinner left.

After dinner we had some fine singing led by J. C. Walker, J. S. Moulder and R. T. Moulder. We then had a fine address by Senator J. C. Bell. Then they had some more singing. All my churches were represented except one. They were here from eight of my churches, also kin-folks of mine and my wife, and our neighbors. We had some thousand or twelve hundred people here. Everybody enjoyed it. There were 605 who shook hands with my wife

and me before dinner, and they kept coming all day. The two funerals at two of my churches kept many away, then two men below Raleigh got killed with a truck, which also kept many away.

It was a day we will all long remember. The people brought money and presents, amounting to \$200.00. We thank all who remembered us in a great way.

This was only a foretaste of that great reunion when all the redeemed and long parted shall meet to part no more.

D. W. Moulder,
Mrs. D. W. Moulder.

A TRIBUTE TO BRO. W. J. HARVEY

It has been my privilege and pleasure to know Rev. W. J. Harvey, familiarly known as "the blind preacher" for a number of years, both socially and religiously. I have had him in my home and pulpit, and I have been in his home many times, and always found him a gentleman of the highest rank, a Christian of the New Testament kind, and a Baptist of the Pauline type.

Brother Harvey was a remarkable man considering his handicaps. He was well informed on most subjects, an interesting conversationalist, and a good preacher. His sense of memory, touch, and power of discrimination was wonderful. He always knew his friends. He never forgot anyone. I have tried many times to fool him by changing my voice, or by stopping in his way, but after feeling my hand he always would call my name. He was a good financier, and absolutely honest. His banker once said of him, "Brother Harvey's account was never closed in the red". He told me that when his son, Vernon, finished Mississippi College and was arranging to go to another institution for further educational preparation, they went to either the bank, or an individual, I have forgotten which, to borrow the money. He named the parties who would go on the note, but the lender said: "I want no one's name but yours and Vernon's."

Brother Harvey's character was above reproach, his credit was good, his deeds of mercy and gospel ministration were innumerable, and his friends consisted of all who knew him.

His home was in Clinton for many years, and it was on his way home, that he was stricken with his last sickness, in Winona, where he died on Monday, Oct. 31st, 1927, and was laid to rest in the Durant Cemetery. Durant was his home for many years and he and his beloved wife and sons have many friends there who, like many of us, will miss "the blind preacher".

His friend,
Geo. W. Riley,
Clinton, Miss.

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Sunday School Department

THE SUNDAY SCHOOL LESSON

December 11, 1927

R. A. Eenable

Jehovah's Supremacy Over the Nations

(Read Isaiah, Chapt. 7:31-36, 37.)
Lesson Material—Isaiah 37:5-16, 14-20.)

1st—"So the servants of King Hezekiah came to Isaiah. And Isaiah said unto them, Thus shall ye say unto your Master. Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the King of Assyria have blasphemed me. Behold I will send a blast upon him, and he shall hear a rumor and return to his own land." (5-7.)

1. The contrast between Hezekiah, the King, and Isaiah, the Prophet, in this crisis of Judah's history is interesting and instructive. The despair of the King and the confident tranquility of the prophet. The contrast cannot be found in the differing temperaments of the two men. The contrast is one of outlook, and may we say, of look. The king looked at the formidable forces of the enemy and his impotency to meet them; the prophet fixed his gaze upon the Lord God, who can create and destroy. Such a faith always brings an abiding confidence in the final outcome.

2. The prophet's high claim for the message he is sending to the king. "Say unto your Master, Thus saith the Lord." The prophet is God's mouthpiece, his words are the words of God. They are vibrant with God's strength, and resonant with the promise of deliverance from the brutal hands of the Assyrian king.

3. The message which the Lord sends through Isaiah to the king assures him of the sanctity of God's chosen. To assault them with words even was an assault upon God to blaspheme them was to blaspheme Jehovah. Sennacherib was not arraying himself against the little helpless kingdom of Judah, but against the Lord of heaven and earth, the God of war, the God of battles, who will vindicate himself and his people. He will protect his own.

4. The message leaves God's method of deliverance of the king and people in the realm of conjecture. It calls the king to an exercise of implicit faith. He is not called upon to understand the how of divine deliverance, but the fact of it: "I will send a blast upon him and he shall hear a rumor". The "blast" and the "rumor" will turn the face and change the purpose of Sennacherib and carry him back to his own land. "God moves in a mysterious way, his wonders to perform. He plants his foot steps on the sea and rides upon the storm." Wait upon the Lord, and He will bring it to pass. As it has always

been, so shall it ever be until the affairs are rolled up as a scroll.

2nd—"So Rabshakeh returned and found the king of Assyria warring against Libnah; for he had heard that he was departed from Lachish. And he heard say concerning Tirhaka, King of Ethiopia, he is come out against thee. And when he heard it, he sent messengers to Hezekiah saying, Thus shall ye speak to Hezekiah King of Judah, saying, Let not thy God in whom thou trustest deceive thee saying, Jerusalem shall not be given into the hand of the King of Assyria. Behold thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly and shalt thou be delivered?" (Verses 8-11.)

1. Upon Rabshakeh's return, he found the King of Assyria had been forced to change the plan. He had received the intelligence that the King of Ethiopia, Tirhaka, was marshalling his force to resist the invasion of the Assyrian army before he crossed the borders of Egypt. The times were critical. The Ethiopian forces must be hurled back, but it was perilous to leave Jerusalem unsubdued to his rear. Quick and vigorous action is now required or his campaign would go for naught.

2. Sennacherib was resourceful and hit upon the plan of sending a message to Hezekiah, which would drive him to surrender through sheer fear of the terrible disaster which follows in case he declined to surrender at the behest of the cruel monarch by whom the city was beleaguered. The taunts and threats of this impending foe did not drive Hezekiah to surrender like a craven coward. He betook himself to Jehovah, the arbitrator of the fortunes of war, who determines the fate of kings and sweeps mighty armies from the field of battle.

3rd—"And Hezekiah received the letter from the hand of the messengers and read it, and Hezekiah went up to the house of Jehovah and spread it before Jehovah. And Hezekiah prayed unto Jehovah, saying, O Jehovah of hosts, the God of Israel that sitteth above the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Incline thine ear, O Jehovah, and hear; open thine eyes, O Jehovah, and see; and hear all the words of Sennacherib, who has sent to defy the living God. Of a truth Jehovah the kings of Assyria have laid waste all the countries and their land. And have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone; therefore, they have destroyed them. Now, therefore, O Jehovah, our God, save us from his hand, that all the kingdoms of earth may know that thou art Jehovah, even thou only." (Verses 17-19.)

1. It is interesting to note the

course pursued by the king upon the reception of the letter containing the haughty and insolent message of Sennacherib:

(1) Went up to the house of Jehovah; (2) He spread it before Jehovah; (3) He prayed unto Jehovah. Hezekiah's conduct is in every way consonant with the awful issues of the hour, his deep sense of impotency to meet the responsibility of the tremendous situation now confronting him, and of his faith in Jehovah, his refuge and deliverer. The awful problem awaiting solution pressed upon his soul and in his helplessness he repaired to the secret pavilion of the Most High God.

2. His prayer is worthy of reverent study, as the expression of a heart driven to the last extremity of helplessness and despair. (1) The majesty of Jehovah of hosts marks his deep reverence and lofty conception of the God of Israel, whom he supplicates; seated above the cherubim, the only true God of all the kingdoms of the earth, the creator of the heaven and earth. (2) This Matchless Being is approachable and concerned in the affairs and fortunes that befall his people and responsive to the prayers and supplications of those who trust him. (3) The earnestness of his prayer is indicated by the limited range of his requests. Earnest prayer is never wide in its reach, nor diffuse and desultory in its form, but specific, searching, thoughtful and urgent. (4) Hezekiah's prayer is noted for his knowledge of the strength and controlling purpose of the evil forces from which he was seeking for deliverance. He knew the enormity of Sennacherib's defiance of the God of Israel, the cruel havoc he had made of those who had fallen victims to his resistless and inexorable might, of the desolation which followed in the wake of his inhuman conquests. His prayer was not inspired by groundless fears, nor did it move along a well beaten path of a perfunctory performance; but it was the cry of an intelligent heart, conscious of an awful peril, as real as life itself (See Verses 17-19). (5) Lastly, his prayer is an expression of his abiding faith in his willingness and power to protect him and his people from the evil forces which threaten to destroy them. He was confident that when all human helpers fail, that Jehovah fails not; and in the hour of helpless distress he will hide them in the secret of his tabernacle. Such a faith is the anchor sure and steadfast to those who are tossed and driven by storms of life.

3. The content of Hezekiah's prayer is worthy of our attention. Its content is brief, yet full, consisting of one petition and the reason for it.

(1) "Now, therefore, O Jehovah, save us from his hand." The suppliant intercedes not in his own behalf alone. "Save us", not "save me". Prayer is never selfish, but as wide as the community need. When our Lord taught his disciples how to pray, he put in the suppliant's address, not "My Father", but "Our Father". Selfishness is scorned at the throne of prayer.

(2) The reason urged as the ground of this petition of the king, "that all the kingdoms of the earth may know that thou art Jehovah, even thou only". The prayer spirit seeks the glory of God. Prayer is not effort to use God for our peace, comfort and prosperity, but that God may be glorified through us, and in us. So may it be with us.

(Continued from page 9)

but as a guide in the practical work of the ministry. The sermon-tests, suggested outlines, interesting stories and valuable hints will be very helpful to any pastor. In a general way there is about everything the busy pastor would need in the way of a manual.

The Brightening Cloud by Russell H. Conwell, D.D., LL.D. The Judson Press, Philadelphia. \$1.00.

This is an interesting story for children and will make a fine holiday gift. There are six chapters entitled: The Babe; The Beggar; The Dawn; The Pool of Siloam; The Court Room; The Triumph. It is the story of the man who was born blind and healed by Jesus. Of course there is a foreshortening of the characters so as to bring them within the range of childish vision and understanding. Older persons, also, will enjoy reading the story.

Meditations for the Quiet Hour by Rev. E. W. Caswell. Richard G. Badger. The Gormna Press, Boston. \$1.50.

This is an excellent book for devotional reading. It is arranged somewhat on the order of Spurgeon's Cheque Book on the Bank of Faith—a text and then reflections and illustrations appropriate to the theme. In these brief discussions there is loyalty to the great fundamentals of the Christian faith that is refreshing to one's spirit in these days of shifting beliefs.

Tarbell's Teacher's Guide to the International S. S. Lessons for 1928, published by Fleming H. Revell, New York. Postpaid \$2.00. Every Sunday School teacher should have this excellent work. It grows better year by year.

In this connection we might mention The Gist of the Lesson by R. A. Torrey. This is a vest-pocket edition and is published by Revell also. It is brief but excellent and convenient.

Crannell's Pocket Lessons for 1928, published by The Judson Press, is also a splendid guide for students of the International Improved Uniform Series. Dr. Crannell has been writing lesson-notes for a long time and his ability as an expounder of the Scriptures is well known.

Points for Emphasis by Hight C. Moore, Baptist Sunday School Board Nashville, is one of the best pocket editions of lessons helps. Dr. Moore's treatment of the Sunday School lesson is unique. He has the exquisite gift of saying much in little. There is nothing better of the kind.

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East Mississippi Department

By R. L. Breland

Twenty Years

November 28, 1907, twenty years ago today, will ever be a high day in my life; for it was on that day that the Baptist Church at Philadelphia, Miss., set me apart to the full work of the gospel ministry. The time has seemed short, yet much has transpired since that fair day one-fifth of a century ago. Thousands have been born into the world since then and other thousands have answered the final summons to attend the last act in life's drama. It was a fair Thanksgiving day on which all nature seemed to strive together to make it a perfect day when this eventful event took place. It was a happy yet a sad day with me: happy because I knew full well that I was doing the will of my dear Savior when I was surrendering fully to this great work; sad because of the fact that I knew from the experiences of my father and brothers who were preachers something of the trials and privations of a preacher's life. But in this alone was there happiness and success in life for me.

The ordaining council was composed of Elders E. J. Hill, the pastor, Jas. E. Chapman, R. L. Herington and W. H. Evans. Bro. Chapman conducted the examination and preached the sermon. Quite a goodly crowd of my friends and neighbors were present to witness the ordination. Many of the faces that looked up at me on that day, and which in memory linger still, have long since gone to their eternal home, among them one of the members of the council, Eld. R. L. Herington. Bro. Chapman took dinner with me that day and well do I remember some of the appreciated warnings about the dangers along the pathway of a preacher, and his fatherly advice as we wended our way to the depot as he started on his way home that fair afternoon. They have been of inestimable value to me these twenty years as I have in my feeble way held the very responsible position of a humble pastor. Blessings on his reverend head. Pastor Hill also was one of the best friends I ever had. For some years he remained my pastor and we studied together and he instilled into my soul those vital and deep doctrines of the Bible, for the preaching of which he has ever been noted, that started me right in my thinking and preaching. I will ever thank God that I had such a man as E. J. Hill, who is one of the soundest men that I have ever known in the fundamentals of the Bible, to be my teacher in the early days of my ministry. He helped me to be a fundamentalist of the fundamentals when it comes to the old-fashioned belief in the Book of books.

As I glance with thankfulness adown the trail that leads back to that day twenty years ago many things enter into my thinking. I

see the faces of my congregations look up at me with seeming interest as I try in my weak way to bring them the words of life. Those were happy days spent mingling with those dear friends of my early ministry. The sweetest memories of that day are the dear friends whom I knew and loved and who loved me when I began the life of a pastor. Precious loved ones, how they comforted and helped me and how I love them still, though some of the most precious ones are at home now with the Lord. The vision of their faces and the re-echoing of their words in prayer and in consoling words to me are sparkling jewels in my past recollections. I am going to spend heaven with many of them. My children three were mere babes then, in fact some of them were unborn; today they are grown and out of the home in part and out in the world. Sweet memories of the past, how you linger in my mind and lead me on to higher things!

Since that day I have married hundreds of couples, I have baptized hundreds of converts, preached thousands of sermons, buried hundreds of my fellows along the way; have traveled thousands of miles, some on foot and others on every conceivable conveyance except flying—excuse me please. Lots of hard work in it, but it has been a happy journey. My salary has never been a large one, as large as I deserved I presume, but the Lord has been really good to me financially, however, permitting me to make a living and educate my three children; but much of my success along this line is to be credited to my faithful wife, who is a good financier and knows how to take care and save—something I know but little about. Not much property has been accumulated, but then we owe but little. As Bro. Lightsey says, three things there is to fear: "Dirt, debt and the devil". Pretty good advice to preachers, as well as to all. If I were starting life again I would not go in debt unless it was for an education or for a home for my loved ones. It is bad business.

Some one has asked, if you had your ministry to go through again and knew beforehand all that you would have to suffer and endure, would you enter the ministry? My answer is that I most assuredly would. Those were great words spoken by our brother Methodist bishop the other day at Jackson when he said if he had his life to live over again he would enter the ministry and he would marry the same little brown-eyed girl that he married years ago. Yes, I too would enter the ministry if life was to be lived over again, and I too would marry the same little fair-haired, rosy-cheeked, blue-eyed girl of nineteen summers that I married a third of a century ago. There is no life so full of work and yet so full of joys as the life of a minister of the gospel. Twenty years have proven this statement to be true to me. I love my brother preachers whom I have come to know along the trail as I love my own brothers.

From this twentieth mile-post in

my ministerial life today I turn my face outward to the path before. I cannot see what will be my lot. My mind is made up to give to the Lord while I linger here the best that is in me as a pastor or wherever He has need of me, and coming to the sunset which is just out there a short distance I hope it will be as David said: "At evening it shall be light." Not many weary miles intervene between this day and the happy crossing to be at Home with my dear Redeemer and the millions of saints who have been gathering home for 6,000 years. Oh, happy day when Jesus washed my sins away, and now soon another happy day when I shall go home.

"Jesus my all to heaven is gone,
He whom I fixed my hopes upon;
His track I see and will pursue
The narrow way till Him I view.
I'm going home, I'm going home,
I'm going home to die no more."

Notes and Comments

Last week I had a most delightful visit from my dear brother, Rev. J. G. Chastain, who spent one night in our home and talked to my people about missions. While he is not in the foreign mission work any more yet he is busy. He is lecturing on missions and writing books. He has just completed The History of Baptist Missions in Mexico, which will be off the press in a few weeks; he also has written a commentary on the Pentateuch in Spanish which will be out soon. It is his purpose to write a commentary of the whole Bible in Spanish if the Lord spares him. We pray that He will.

The following was given us by Bro. Chastain: "Read the Bible to be wise; believe the Bible to be saved, and practice the Bible to be holy."

The Baptist Church at New Hope, Yalobusha County, organized a W. M. S. last week, with the following general officers: Mrs. Minnie Davis, President; Mrs. Pearl Davis, Vice-President; Mrs. Creston Spearman, Secretary-Treasurer.

Bro. Wm. H. Hughes, aged sixty-eight, a member of Elam Baptist Church, died November 27, 1927, at his home near Coffeeville. He was a good man. He leaves a wife and a number of children to mourn his going.

Melvin Russell McNulty, 5 year old son of Mr. and Mrs. John McNulty of near Coffeeville, died of membranous croup Nov. 28th. May the Lord comfort the bereaved. The child was a grandson of Rev. and Mrs. J. M. Hendrix of this county.

Elder W. J. Harvey

Rev. W. J. Harvey, usually known as "the Blind Preacher", who died at Winona, Miss., on the 21st day of October, 1927, was ordained to the gospel ministry by the Durant Baptist Church on the 4th day of April, 1905. The presbytery consisted of Elders S. E. Tull, Kosciusko; J. P. Hickman, Ebenezer; J. T. Ellis, Sa-

ron, and T. A. Moore, Durant. Being blind, he did not serve churches as pastor, but traveled and preached the Word all over the state of Mississippi.

He was a splendid gospel preacher. Rev. G. W. Riley says of him: "I have had him in my home and pulpit, and I have been in his home many times, and always found him a gentleman of the highest rank, a Christian of the New Testament kind, and a Baptist of the Pauline type." It has also been my good privilege to have Bro. Harvey in my home many times and to preach in my pulpit often, and I found him always cheerful and his preaching

(Continued on page 16)

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COLLEGE COLUMN

M. S. C. W. NOTES

Marie Smith, Reporter
From "The Spectator," the college paper of M. S. C. W.

"The college and city B. Y. P. U. held an impressive service in the Baptist Workshop Thursday morning at eight-thirty. The following program was given:

Doxology in unison.

Scripture, read responsively.

Prayer, Mr. W. N. Puckett.

A Thanksgiving Legend, Inez Hardin.

The Gratitude basket.

Violin Duet, Pauline Laird and Celah Morris, accompanied by Agnes Ray.

Solo, Mr. Oscar Burris.

Thoughtfulness and Thankfulness, Marguerite Brandon.

The B. Y. P. U. members, under the leadership of Miss Von Hagen, then distributed baskets to some of the needy in the city."

The latest attempt at raising a fund for the Workshop is the Mile of Pennies. This is the way we figure: it takes fifteen pennies to make one foot, and five thousand two hundred and eighty feet to make a mile. Multiply for yourself and see what sum we need and would like to get, if all our Baptist friends to whom we send envelopes would reciprocate. If you haven't sent back your envelope, please do so soon, for we want a full stocking before Christmas. Grace Crawley from Raymond is our treasurer in this drive.

"Wire, briar, leather-lock,
Three geese in a flock,
One flew east,
One flew west,
One flew over the cuckoo's nest."

Every time Miss Ward leaves us we feel like children, for we realize our incompetency without her guidance and inspiration. But we won't be selfish! This past week Miss Ward has spent a week at Blue Mountain College where she taught a study course. We're glad for those girls to have such a golden opportunity, for every Baptist girl on this campus will tell the world that Miss Ward is a jewel and we're the watch.

The College girls' class taught by Miss Ward is staging an attendance contest. There are two sides: the Whites and the Reds. This contest is to continue until Christmas, and the side which wins will receive a lovely reward—a party, we think. The girls seem to be peped up over the contest, and it's uncertain just who will win. Miss Ward says that she is betting on the winner.

Last Sunday night the B. Y. P. U.'s of the First Baptist Church had "Visit Night" at which time several of the unions visited others. Miss Martha Moore Clegg, B. Y. P. U. representative on the B. S. U. Council says that the exchange of programs in this way is excellent in arousing interest in the programs presented by each union.

The Life Service Band, has been the cause of two conversions of prisoners at the city jail, for during the past two weeks two young boys gave their hearts to Christ. These conversions were due to the weekly jail services held on Saturday afternoon by members of the Life Service Band. Eight girls assisted in last Saturday's meeting.

Members of the Y. W. A. find that to tell stories to the children of W. M. U. mothers is an excellent way to be of service. For the past two Mondays two girls have assumed the responsibility of entertaining and amusing the little tots.

Our appreciation to Mr. W. G. Mize, of Jackson for his thoughtfulness in presenting the Workshop with "Manse Dwellers." Our list of things wanted remains the same: candle-sticks, vases, sofa-pillows, a fern pedestal, a tea-kettle, and a piano bench.

MISSISSIPPI WOMAN'S COLLEGE

The girls on the Woman's College campus are so busy planning and carrying out those plans that they hardly have time to report to the Record. This does not mean that the religious organizations are not functioning and growing in efficiency, for practically every girl is enlisted in some form of religious activity.

Y. W. A.

The General Y. W. A. president, Ida Kate Pack, sponsored one of the most lovely and beneficial programs of the year on the morning of Thanksgiving. Two Wednesdays a month an attractive program is given in the chapel, while the other two Wednesdays thirteen Mission Study classes are taught, having nearly 100% attendance. The Sisterhood Special money was gladly given by the girls as an offering of thanksgiving. The college Y. W. A. gave a very effective costume program for the local W. M. U. week of prayer. We are grateful for our Mother Union in Immanuel Baptist Church, which has given us the greatest of all our gifts, the noble leader and director, counselor and mother, Mrs. J. L. Johnson.

Sunday School Classes

The Sunday School surpassed the goal set for a Thanksgiving offering to the Orphanage. A high per cent is scored by all the classes under the superintendence of Dr. E. F. McConaughay, who is also one of the professors of the Bible department in the College. Quite a bit of rivalry is going on between the classes of Miss Lucy Wall and Miss Virginia Withers. A very unique hike was given by Miss Withers' class on Saturday afternoon. After leaving the campus the jolly hikers followed the white trail (bits of paper) till it led to a tree loaded with red apples. A card of directions told the party not to leave an apple but to follow further the white trail. Deep in the forest the trail ended at a huge bonfire ready for toasted eats. The

treasure hunt ended by each member of the party finding a package of mints which had been safely hidden in the leaves around the bonfire. Mr. Bradley never forgets to carry his class of Seniors on the most excruciating possum hunt of the season.

B. Y. P. U. and Epworth League

"Who gets the banner Sunday night?" is the most popular subject of the week. The union that has the highest average for daily Bible readings is thus honored in the General Assembly Program. "Join the B. Y. P. U. and League Week" proved a great success under the direction of Ora Ezell and Lorena Kinsey. Very attractive posters were out each day during the campaign and individual enlistment was done by the membership committees. A special program given by the Bennett B. Y. P. U. and the Volunteer Band closed the campaign.

Life Service Band

"The works that counts" is the real service rendered by the Life Service Band under the consecrated and efficient presidency of Arie Porter. The regular places of service are: Two mill Sunday Schools, two negro Sunday Schools, campus and community visiting and hospital work in two hospitals. Unexpected calls are answered by this Band also. Many girls spend the after-school hours in this extension work. Every home in the community is visited during the week, both hospitals in town are visited every day, and many Sunday School classes are held each week.

The harvest field that is so white around the College door is calling to the girls of south Mississippi who are in the "School with a Mission." The Life Service Band is answering that call. Dare we say that the reward will be greater if this service be rendered on the foreign field? Our own Jerusalem can be reached while we are in school preparing to go to Judea and the uttermost parts of the world.

On the Woman's College campus there is given away each Sunday night an "Efficiency Banner" to the B. Y. P. U. making the highest average in Daily Bible Readings. This banner was won the past two Sunday nights by the A. L. O'Briant B. Y. P. U. with a record of 100% Bible Readings. Although there are only about twenty members in this union, it has done some splendid work this year. This union went, about two weeks ago, to Etonville, Miss., near Hattiesburg, and gave a model program for the benefit of the Etonville Union. This was the first extension work this union has done this year, but it was very successful.

Mr. Gayle Holcomb of the Baptist Bible Institute at New Orleans, La., was a visitor on the Woman's College campus last week. He was present at the chapel exercise Monday morning and sang for the student body "He Lives On High".

The latest organization on this
(Continued on page 15)

IN MEMORIAM

T. L. Norman

It hath pleased the Lord to take from our midst our brother, Mr. T. L. Norman.

He was known to be a devout man of God, one who feared and honored God. He wore the robe of righteousness.

Though his seat be vacant in the pew, his good works still live. Our hearts go out in sympathy for his dear loved ones, who are left to mourn his going.

Blessed be God, who comforteth us. We are made strong by the hands of the mighty God, whom we serve. Our help comes from the Lord. He will strengthen thee. He will help thee. He is round about his people.

—Moak Creek W. M. S.

In Memory Of Elder R. N. Davis

By L. E. Hall

Brother Davis was born in South Mississippi, about seventy-one years ago. His parents were well-to-do people. His mother was a consecrated christian, earnestly pious and very devoted to her family and her home. Schools were few and far between, during the early life of this brother, consequently his education in books was exceedingly limited.

Soon after he grew to manhood he was married to a Miss Wheat, who was a native of the same community. There were five children by this marriage. Their mother died when the youngest was an infant. This left him a young widower with five small children. He was subsequently married to Miss Perkins, the only daughter of a family by that name. They lived in a home where the town of Perkinston now stands. This home was afterwards acquired by Brother Davis, and it was here that he died a few days ago, very suddenly.

I have never known any man who was more fortunate in a second marriage than he. The young wife became by their marriage, the mother of five children. A tremendous responsibility. I believe she did all that she possibly could have done for them if they had been her own.

By the last marriage there were five sons and three daughters, two of whom died in infancy. The others with two exceptions, I believe, have married and gone in to homes of their own. There are several great-grand children.

Brother Davis joined the church and was baptized in early manhood. He was licensed to preach February 10, 1883, and on October 2, 1886 was ordained a minister of the gospel. He served churches in the country around him until near the close of his life. For a great-deal of the labor and time he gave to his work, he received but little, or nothing, in the way of compensation. In all of my association with him, during a period of thirty years, I never heard him complain about any sacrifice that he had made in order to serve

God or His people.

During all of the years since I became acquainted with him, I have known him intimately. I have had him with me in meetings where I was pastor, and have helped him at various places. Our association was as pleasant as could be. He was always careful about what he said. Always careful about what he did. He had a sacred regard for the feelings of others. He was liberal in the support of the cause of Christ, with both his means and his time. He was an humble man. He will be missed in his home and community as but few other men have ever been. My heart goes out, in deepest sympathy to sister Davis and his children. His death is to me a source of great personal sorrow.

"Blest assurance, ever dear, as our troubles come so fast,
How it does our spirits cheer, to be promised peace at last."

Elder W. J. Harvey

William James Harvey was born at Forest, Scott County, Miss., Dec. 28, 1872. He was the son of Mr. and Mrs. E. J. Harvey, farmers of the county. When a young boy an accident occurred that deprived him of his eyesight. He was therefore trained in the Blind Institute at Jackson, Miss. He was converted at McCool, Miss., before he was eighteen years old. He was called to the ministry and was ordained by the Durant Baptist Church April 4, 1905. The following ministers formed the council: S. E. Tull, J. P. Hickman, J. T. Ellis and T. A. Moore.

The Redwood Baptist Church, near Vicksburg, called for his ordination and he served here as pastor for four years. He was pastor at Richton for six years. After this he traveled and preached in practically every city, town, village and hamlet in the State, and possibly knew more people in the state personally than any one in it. He also did much evangelistic work helping in revival meetings. Many were converted under his ministry.

On Dec. 24, 1900 he was married to Miss Miriam Fannie Simmons of Anguilla, Miss., who has been a faithful wife and helper these 27 years. She did much of the reading of the Bible to him, which he remembered as his memory was very retentive. Three children were born to this union, two boys and one girl. The girl died but the two boys are still living. Vernon, the older one, graduated from Mississippi College and has since then taught in Oklahoma Baptist University and Chapel Hill, N. C., and is at present taking his Doctor's Degree in University of Wisconsin, will finish in June. The youngest son William age 13 is in Clinton High School.

I had Bro. Harvey in my home a number of times, also he preached in my churches very often. He was a safe and sound preacher, a pleasant man to have in your home, was very little trouble and was always cheerful and had a smile and a pleasant word for all. I thought a great deal of him. He will be missed by the people all over the state as he preached everywhere.

While in Winona on his way home on the 31st day of October, 1927, he was stricken with a fatal malady and died in that city. He was carried to Durant and buried. May the Lord comfort his grieving wife and sons is my prayer.

R. E. Breland.

(Continued from page 14)
campus is a P. K. Club, and 35 preacher kids were enrolled at the first meeting. Dr. G. D. Davidson was elected Sponsor, and Virginia Loftin was chosen for President. Any student or faculty member whose father is a preacher is eligible for membership in this club.

—B. S. U. Reporter.

BLUE MOUNTAIN COLLEGE NEWS

B. Y. P. U. Study Course

The thing to which the students have been looking forward to for some time is here—the B. Y. P. U. Study Course Week. They realize that they have a great opportunity in this not to be overlooked and as evidence of it, practically 100% of the members of the B. Y. P. U. and Epworth League have enlisted in one of the classes. The attendance has been steadily increasing and there have been very few absences. Not only do the students realize what a blessing is to be gotten from this week's work, but some of the ladies out in town have realized it too and are taking advantage of this opportunity.

The faculty of this Training School and the books they are teaching are as follows:

1. Miss Irene Ward, Student Secretary at M. S. C. W., is teaching the book called "Senior B. Y. P. U. Organization".

2. Mr. W. H. Preston, the Traveling Secretary of the Interboard Commission, is teaching "Senior B. Y. P. U. Administration".

3. Miss Cecelia Durscherl, the State Junior-Intermediate B. Y. P. U. Leader, is teaching the "Junior-Intermediate Leaders Manual".

4. Rev. E. L. Davis of Philadelphia, Mississippi, is teaching "Pilgrim's Progress".

5. Mrs. N. N. Maxey, wife of the Methodist pastor of Blue Mountain, is teaching the Epworth League Handbook.

The last mentioned is a new feature of the work, as this is the first time a special course has been offered for the Methodist girls.

The inspirational addresses given by Dr. E. J. Caswell of Greenwood on Tuesday, Wednesday and Thursday were greatly enjoyed by all who heard them. Each day his subject was one of interest to college students and his message was one that could be carried over into practical living.

The students feel that they have been very fortunate this week in having a distinguished visitor to conduct prayer meeting every day as follows: Rev. J. D. Ray of Starkville, Sunday; Mr. W. L. Compere, student in Mississippi College, Monday; Mr. W. H. Preston, Tuesday; Miss Cecelia Durscherl, Wednesday; Miss Irene Ward, Thursday, and

Mrs. W. H. Preston, Friday.

The Y. W. A. held its monthly General Assembly meeting Wednesday night and had several visitors, among them being the Training School faculty and the Y. W. A. sponsor mothers of the town. The program was interesting and impressive and the message given by Miss Irene Ward was especially good.

An informal reception was given in the student room Wednesday evening at 4:30, introducing the Training School faculty to the B. Y. P. U. officers and the college faculty.

—Ruby Talbot, Sec.

STATE TEACHERS COLLEGE

B. Y. P. U. Enjoys Party

The members of the four B. Y. P. U.'s at State Teachers College enjoyed a tacky party together one Saturday night in November. Fun was free and varied, and formality simply was out of style. Miss Lucile Davis and her committeemen are to be congratulated on its success.

Inspirational Lecture

Prof. E. O. Sellers gave the first lecture sponsored by the B. S. U. here this year. Rarely have students paid such spontaneous and willing attention to a Monday night lecture. Prof. Sellers charmed us with his solos as well as with his words. He gave us a vivid and inspiring description of the Holy Land as he recently saw it. State Teachers College will welcome him back any time.

First Week in December is Revival Week at S. T. C.

We request the prayers of all Christian readers of The Baptist Record Thursday and Friday, the closing days of the meetings at S. T. C., that the Christians may be strengthened in the Master's cause, and that the unsaved on the campus may find the Savior.

—S. Gwendolen Ellis,
B. S. U. Reporter.

MISSISSIPPI COLLEGE NOTES

Horse Sense in Mississippi College

Young men, especially of the years that are popularly known as the collegiate age, are very apt to be careless and cast aside those restraints that have kept them safe thus far. Revelling in their new found freedom, far from the guiding influences of home, they often do things very unthoughtful, which are harmful to them. If they would only stop for a moment and reason with themselves, the rash act would be averted.

Realizing this, Dr. L. O. Dawson, of Howard College, has written a number of warnings to college students, and has called it "Horse Sense for College Students". The name is quite appropriate. His advice, born of years rich in experience, is worth the trust of any lad. Among some of the things that Dr. Dawson advises boys to do is to have regular hours for study, rest, and play. He urges that the young man be a member of only one organization which

takes him away from his regular college work. Above all, Dr. Dawson says to travel every day and every where with God. Not all of his space is spent in telling students what to do, but he also puts before them a number of things that they should not do. Among them are: "Stay off the streets of the nearby town unless there for a definite purpose; watch the first short steps leading to the gambling habit, and always steer clear of that evil. Don't neglect the home folks—match their sacrifice by your diligence."

The Inter-Board Commission of the Southern Baptist Convention has furnished the Mississippi College Baptist Student Union with enough copies of "Horse Sense" to supply one to each room in the dormitories. These attractive posters have been put up in the rooms by members of the B. S. U. Council, and add much to the appearance of the rooms as well as keeping its sound philosophy before the boys. We are grateful to Mr. Frank H. Leavell, Secretary of the Inter-Board Commission, for his many thoughtful ways of helping college students of this generation.

The Noonday Prayer Meetings

Many gracious meetings have been enjoyed by the group of men who meet each noon in the upper lobby of the Gym for an informal prayer meeting. It was our pleasure to have our pastor, Dr. Lovelace, meet with us one day last week. Prof. Howard Spell also led one of the meetings last week. Each day requests for prayer are called for. One thing that we are praying for definitely is that the Faculty, Board of Trustees, and Baptists of Mississippi will be led to see that a Student Secretary is a very necessary thing on the campus of Mississippi College, and that before another session comes along this dream of ours will come true. The religious work on the campus is now being carried on by a group of over-worked students, who are doing their best to carry on in an efficient way. The great need for a Student Secretary is plain. M. S. C. W., Ole Miss, State Teachers College, and Blue Mountain all have Student Secretaries who are doing efficient work. Why not one for Mississippi College? Readers of this column, pray with us that this great need of ours shall be met according to the Lord's will.

—Elmer C. Prichard,
B. S. U. Reporter.

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(Continued from page 13)
was sound as the Bible, for he preached the Bible straight.

There is scarcely city, town, village or hamlet in this state where he had not visited and preached the gospel. Hundreds were converted under his preaching and much good was accomplished in many ways by this good man. He possibly knew more people personally than any one in the state. When you met you he never forgot you. I remember trying to fool him by meeting him in an unexpected place and speak to him in a changed voice, but he always caught me and called my name in a very short time. His memory was wonderful.

Rev. G. W. Riley further says of him: "Brother Harvey's character was above reproach, his credit was good, his deeds of mercy and gospel ministration were innumerable, and his friends consisted of all who knew him. His home was at Clinton for many years and it was on his way home that he was stricken with his last sickness, in Winona, where he died on Monday, Oct. 31, 1927, and was laid to rest in the cemetery at Durant, Miss. His home was at Durant for many years and he and his beloved wife and two sons have many friends there who, like many of us, will miss 'the blind preacher'."

Our brother will be sorely missed by thousands who have been accustomed to his yearly visits, coming as he always did with a cheery smile and a kind word as well as a good sermon. His store of information relative to the churches, the pastors and the work of the Baptist churches in general was unsurpassed by any living man. He knew the situation everywhere in the state and aided many churches in securing a pastor and aided many preachers in securing a location.

We hate to see him go. He was our friend. But the Father was ready for him to go home, so He called for him to come to Him. He leaves a sorrowing wife and two fine sons with whom hundreds sorrow in their great loss. May the Father comfort them.

Written by a friend
—R. L. Breland.

THE LINE OF DEMASICATION
The Test of the True and the False
in the Christian Life
A. D. Muse, Evangelist

The field of human experience is the laboratory, and the great crises are the test tubes, the behaviour under the given conditions are the demonstrations in spiritual chemistry.

Sitting in a hotel lobby recently talking with some young people and an elderly lady, all of a religious faith other than mine, one young person said, "Do you believe in falling from grace?" His mother replied, "You know he doesn't. He is a Baptist". But the young man insisted that I reply. I did as follows:

"They went out from us but they were not of us: but if they had been of us they no doubt would have continued with us: but they went out

that they might be made manifest that they were not of us" (1 John 2:19).

"Here is an observation out of the last meeting I held which illustrates that as clear as a bell. In that community a preacher, pastor of that church, whose wife had died, ran off with the deacon's wife. That deacon quit the church. He is now in a hospital dying with tuberculosis. He won't let a preacher nor any Christian worker come about him. He is cursing the ministry, the church, religion and pronouncing all a fake. You say you don't blame him! That does look reasonable!

"In that same church is a fine young woman who married a preacher. He was pastor in Indianapolis. He became unbearably mean to her. It got to the place where forbearance ceased to be a virtue and she came back home. That threw the whole church into confusion. In the midst of it the preacher and the janitor's wife married. It was then found that he had been living in unholy relations with the woman for a year or more. But the little woman came on back home. Without a murmur, a complaint or a grudge she, with a prayer and a song went on back to her church and Sunday School and as if nothing had ever happened she went right on living one of the most beautiful lives of trust and service I have ever known. "Two men in the same town well

known to me were doing business. They were doing business on a large scale. They both went down in the financial crash of 1920. They were both church members. One of them took the bankrupt law, closed out to the loss of his creditors, quit the church, threw religion overboard and curses the ministry and says God was unjust to let him fail like that.

"The other man went to his creditors, threw up his hands and told them he would pay them if he lived. He went on working hard and living harder, paying his debts and sending his children to school. He continued right on with his church as if nothing had ever happened, if anything more faithful and loyal, devoted and holy than ever before.

"There is a wonderful illustration from the twelve disciples of Jesus; Judas and Peter. Judas went out never to return. He landed in a suicide's hell. Peter fell under the pressure of the moment. The Lord looked at him. His conscience reasserted itself and swung back. He went out and wept over it.

"David and Saul are another splendid illustration from the same principle. Saul had not one evidence of divine life. From bad to worse he went until staggering out of the witch's den he fell upon his own sword and landed in a suicide's hell. David, a man after God's own heart, went down in sin, but in the fifty-first Psalm we have his full confes-

sion and return to the Lord.
Shaw, Miss.

McLain.

The McLain Intermediates have just closed a Thanksgiving poster contest, and while not as many posters were submitted as were hoped for, the ones entered were unusually fine.

Marie Daughdrill received the blue ribbon, and Luna Belle Backstrom the red ribbon.

We hope to have another contest before long, and more to take part.
Mrs. H. L. Clarke, Leader.

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Adoniram Judson Holt, \$1.50

An autobiography of one of the South's most picturesque men. His faithfulness to duty and pertinacity of purpose won many glorious achievements. A book that captivates and grips; inspiring and educative; romantic and thrilling.

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